

America

VOL. LXXV, NO. 26
SEPTEMBER 28, 1946

A CATHOLIC REVIEW OF THE WEEK



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Jesuits' New General Father John Baptist Janssens was elected to the office of Superior General of the Jesuits, twenty-sixth in the line of the successors of Saint Ignatius Loyola, on September 15, feast of Our Lady of Sorrows. The Order's General Congregation, at which the Belgian-born jurist, scholar and administrator was called upon to govern for life Loyola's "least Society of Jesus," had been delayed unprecedentedly for three years after Father Ledóchowski's death by the war and its unsettled European aftermath. The full gathering of delegates from fifty Jesuit Provinces at the four ends of the earth and in between was even now something of a one-world miracle. So had been Father Janssens' own survival after the trials of the Belgian occupation and his entertainment of several Gestapo "callers." The new General's numerous American alumni from Louvain and Tronchiennes remember well the kindly, soft-spoken priest and teacher for whom law and order, the field of his special competence, never failed of translation in terms of the gentle yoke of Christ the Law-giver. They know how sorely the world-mission of the Church stands in need of such "practical reasoning" at this hour. They will join heartily in AMERICA's prayer of filial affection, hope and homage as Father Janssens rises, not to the mythical "post of power" headlined by the correspondents, but to the challenge of the "portrait" of the man Loyola wished the General of his Company to be: "Let him be first of all a man familiarly united with God, Our Lord . . . Let his life be a conspicuous image of charity and sincere humility . . . Let his courage be ample to see great projects through to their completion."

Europe's Future With the elections in the British, French and Russian zones of Germany, it is now abundantly clear that the Kremlin can never hope to win the European masses to communism so long as the principles of the Atlantic Charter have any validity in the postwar world. Hunger, terror, lying propaganda, and the Red Army add up to the only policy by which Stalin can hope to reach the British Channel. The forces of freedom, with the Christian Democrats in the lead, overwhelmingly defeated the Communists in the French and British zones and made a surprisingly strong showing in the Soviet zone. Here the dice were loaded against them and the Soviet-sponsored Socialist Unity Party was victorious. (This Party is the result of a shot-gun wedding between Socialists and Communists in the Soviet sector—with the NKVD holding the gun.) If there is any hope for Europe, it lies primarily with the historic religion of the West, whose teachings are the inspiration of all the Christian-Democratic parties, and with the sincere lovers of freedom on the right wing of the Socialist movement. With but a few unimportant exceptions, these two groups hold the allegiance of a large majority of the people in every European country outside Russia's pre-war boundaries;

and if the future of Europe could be decided tomorrow by an honest referendum, there is no doubt of the result. Despite the sincere but stupid efforts of Henry Wallace—and the not so sincere efforts of some of his followers—to muddy the waters, the first principle of American foreign policy must be support of these democratic parties. Any other course would mean a betrayal of our legitimate interests and of the ideals which the late President Roosevelt expressed so eloquently.

Other Parochial Schools Protestant and Jewish groups are gradually extending their experiments with parochial schools in Boston, Indianapolis, Providence and Pawtucket, R. I., Wilmington, Delaware; and the Baptists and Lutherans are seriously discussing the establishment of a chain of parochial schools. The editor of the *Christian Century* has been whipping up interest in the subject by his lectures and articles, e.g. "Protestantism and the Public School" (*Christian Century*, April 17, 1946). He poses the Protestant dilemma in these terms: Either the public school must open its curriculum to the teaching of religion or Protestantism must establish its own schools, "somewhat on the model of the Roman Catholic parochial schools." But Mr. Morrison doesn't like the alternative:

For Protestantism to take its stand beside Catholicism in withdrawing its children from the public schools would spell the end of the public-school system as we have known it. This would be a tremendous price to pay for the inertia of our educators and the blindness of our clergy. But it might be less costly than to allow the drift toward secularism to continue.

He doubts that Protestant devotion to its own faith is equal to assuming the heavy burden of supporting a parochial school system of its own. And he dreads to contemplate "the collapse of a great American ideal—the ideal of a liberal democracy providing its children with the kind of education which citizenship in a democracy requires." Pass over the fact that this latter statement has a touch of the secularism Mr. Morrison decries in the beginning of his article. At any rate it brings him to prefer religion in the public school to a Protestant parochial school system. And by religion in the public school he means "imparting knowledge about religion," which looks like an unprofitable compromise. The concern about religionless education is commendable, but the problem needs to be thought through without compromise if the developing secularization of religion is to be stopped.

Chairman Gromyko For thirty days Andrei A. Gromyko will preside as chairman of the Security Council. This responsibility has fallen to him not because of his ability as a chairman but because of the system of rotating chairmanships adopted from the first at the

instance of the Soviet Union. Thus far the representatives of the USSR have not a very good record when the tests of parliamentary democracy are applied. The present chairman of the Council walked out when a legitimate decision of that body went against him. Months ago in London, Dimitri Manuisky, Ukrainian delegate to the General Assembly, was vigorously criticized by fellow delegates for capricious decisions obviously dictated by something other than the demands of procedure. Just last week another Soviet delegate, Kuzma V. Kisselev, foreign minister of White Russia, attempted to block discussion of a Greek proposal not to his liking and, when challenged, arbitrarily adjourned the meeting. He was frankly told that he was wrong by the secretary general of the Conference, Jacques Fouques du Parc, and made to back-track. If the Soviets have appeared inept at the techniques of parliamentary procedure, this may be attributed in large part to the fact that these procedures are based on the principles of Western democracy, particularly those referring to the rights of minorities and open discussion. The extent to which Mr. Gromyko or any Soviet chairman can learn this technique, or even show a desire to learn it, is a fairly accurate measure of the ability or the desire of the Russians to take part in the life of the western world.

AFL, Communism and Strikes An anomalous factor in the maritime and New York trucking strikes has not received sufficient attention. In the present critical stage of the world, with Western democracy and Soviet totalitarianism struggling to dominate the future, anything that weakens the United States or lowers its prestige abroad can have disastrous consequences. Among American labor leaders none recognize this more clearly than the top leadership of the AFL, which only a few weeks ago, with one eye on the foreign situation, exhorted the rank and file to avoid stoppages and to produce as efficiently as possible. Yet the unions which called the paralyzing trucking and maritime strikes, the effects of which were felt all over the world, were both AFL affiliates. More confusing still, they were unions led by men who are among the most militant foes of communism in the whole labor movement. To our way of thinking, this is one of the saddest phenomena of contemporary American life, that some of the most uncompromising opponents of communism have on a number of occasions in recent months given unwitting aid and comfort to the gang in the Kremlin. It is easy to under-

stand the actions of industrial leaders who refuse to make concessions for the sake of industrial peace, because by and large business men lack the understanding of Stalinism which many labor leaders have, and do not appreciate the international repercussions of strikes today, or the resultant danger to our system of private enterprise. But how explain the actions of the AFL leaders who struck the maritime industry and tied up the City of New York? Either the plight of the workers involved must have been truly insufferable, or the rank and file has gotten completely out of hand.

New Wage Demands Labor economists were hard at work last week figuring out whether the wage increase which Reconversion Director John Steelman approved for maritime workers had broken the national pattern established last February when the Administration conceded a fifteen to eighteen per-cent increase over the "Little Steel" formula. If the result of their researches is favorable, labor leaders may be back any day now for a second round of post-V-J Day wage hikes. In his press conference on September 12, President Truman denied that the maritime adjustment had been a departure from the wage-price policy charted last winter, and in this conviction he may be correct. But the hard fact remains that during the greedy holiday from OPA controls in June the cost of living advanced by leaps and bounds. The index of the Bureau of Labor Statistics now stands sixteen per cent above the level of last February. In other words the post-V-J Day adjustment has already been effectively nullified by the recent advance in prices. At their latest meetings, the executive boards of both AFL and CIO decided to concentrate on rolling back the cost of living in preference to making new wage demands, but that decision was taken before the settlement of the maritime case. As the weeks go by and it becomes ever more obvious that the Government is losing the fight to stabilize the cost of living, labor leaders will become increasingly impatient. Last week an important official, Under-Secretary of Commerce Alfred Schindler, advocated removing controls over business as quickly as possible. "We can't go on indefinitely," he said, "with an economy half free-enterprise and half controlled." Labor is watching to see that wages are not the last item to be removed from the controlled part of the economy.

Bus Transportation for Whom? A report of the past two weeks on "cases" connected with the bus transportation of children to schools would read something like the following: Iowa parochial school children denied right to ride public school buses; Iowa judge's ruling to be appealed; Wisconsin Protestant church groups oppose free transportation of parochial school children; School Board of Kennett Square, Chester County, Pa., stops 23-year-old practice of carrying parochial school children in public school buses; ten Protestant clergymen in Boston file petition to revoke State law granting free bus rides to parochial school children; stoppage of bus services to parochial school children closed St. Mary's parochial school at Mallard, Iowa; father of

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ten-year-old student of St. Patrick's school, Kennett Square, Pa., threatens court action over bus issue. And there is more of the same. Those who want to keep parochial school children from riding to school in public school buses usually stand stoutly by the principle of separation of Church and State. No matter that they have been told and told again that the bus transportation issue has nothing to do with the principle of separation of Church and State, but that it has a good deal to do with civil liberty for Catholics; that it is closely connected with the compulsory education laws of the several States. What the New Jersey Court of Errors and Appeals said in its decision of October 15, 1945, reversing a decision of the State Supreme Court, is very much to the point:

The compulsory education statutes impose on the parents, not the children, an absolute duty. . . . The statute is penal in nature for a violation of which parents may be convicted as disorderly persons. Many situations could arise, where, without regular means of transportation, parents would be placed in a situation which made it practically impossible to comply with the compulsory education requirements and therefore without wilful intent to evade or transgress, would become subject to the penalties established for failure to perform the duty imposed. It was to meet this mischief that the original statute authorizing the transportation of pupils living remote from the schools was enacted. The statutes looking to transportation became complementary to and in aid of the compulsory education statutes.

This is not the whole reason for granting free transportation to parochial school children, but it is one that reasonable people should be able to understand.

Religion that Divides Professor Quincy Wright of Chicago University has immense faith in the airplane, UN and universal fear of the atomic bomb—but very little in religion, to put it mildly. Religions are divisive, he tells his professorial colleagues at a Chicago Conference on Science, Philosophy and Religion (cf. editorial page 630 in this issue), while technology is slowly but inevitably making us one world-brotherhood. We shall be ready for peace under world law when world public opinion is more homogeneous, continuous and intense; but frankly, the symbols and values of a particular religion are not interests on which world opinion can unite. Man and mankind are, on the other hand, everywhere. These may readily become universal interests—though we are not told how “communications” in a shrinking world are to bring about this happy consummation. The problem is left at the door of the politicians. Presumably their religion won't matter. It would surely be unjust to interpret this superficial blast from an American teacher's desk as an attack upon religion as such. The professor uses the word in the plural. He is arguing, not too dramatically, in the light of history and common sense, a real case against the *multiplicity* of religions, only one of which obviously can be true, if man be really man and God really his Creator and Provider. The Church of Christ has been saying the same thing *urbi et orbi*, in season and out, for two thousand years. The one true

religion, which is not “particular,” but universal, is aimed straight at the heart of conflict among brothers. It is neither an opiate, as Marx would have it, or the catalytic which Professor Wright would make it out to be. “Ferment” is the word Christ Himself uses to describe it, and it leavens the mass of mankind. The real “dividers” are the cultures, politics and technics which we have divorced or exempted from the law and love of One God, Our Lord.

Calling All Good Samaritans The time for subcommittee “surveys” of the appalling refugee situation is past. Even Fiorello La Guardia is out of “patience” with the niggling indifference of UN's member-States, peace-loving and sovereign all, to the desperate plight of our 850,000 DP's milling about Western Europe in rags or behind barbed wire. As their second winter of mass misery comes on, UNRRA prepares to stop “relieving” the world's exiles and passes them on as a permanent resettlement problem to the Social and Economic Council, where an International Refugee Organization may perhaps soon be taking steps to get an interim commission started. Mayor O'Dwyer of New York rightly joins his predecessor in office with a clamorous call for *action now*. The pertinent data is all but completely assembled, there is ample space and finance available for a beginning, at least, of Operation Samaritan before the snow falls. Are our hearts ready? This is properly—and sublimely—a project for the United Nations, rather than for single states and areas. But much time has been lost by diplomatic requests for individual “suggestions and proposals,” which have netted, as we go to press, only a sheaf of dilatory and confusing replies from twenty-three nations, none of whom indicated unconditional willingness to harbor the harborless, except as their sacred “quota-principle” might permit—perhaps in a few years.

Biggest Threat Yet While wrangling waxes prematurely over transportation expense, the homeless million wait on the verge of starvation and despair. Yet these expenses might well be converted into profit if Monsignor Ligutti's plan for a business investment in resettlement were given the hearing it deserves. What they want is not debate and enquiry, but an immediate answer to Mr. La Guardia's undiplomatic question: how many, by categories (not by race, creed or political history), can you take, and how soon can they begin to arrive? If world organization cannot meet now this challenge to its Charter's “respect for human rights and fundamental freedoms,” it may find itself faced in a few months, as M. Alexandre Parodi predicts, with its biggest threat yet to international security. Self-interest, as well as decency and charity, forbid us to answer the cry of the children with our precious veto.

Realism in Austria Gen. Mark W. Clark's report on conditions in Austria shows the impracticability of a “yielding” policy toward Russia. Russian troops, 60,000 to 15,000 in the American zone, occupy the “bread-

basket" of Austria, yet Russia refuses to supply adequate food stocks to the other zones; under cover of taking German "assets" in Austria (and Russia's definition of "assets" is unilaterally her own) she has stripped Austrians of farms, factories and other real properties. In the face of these sharp practices, the western nations have not yet been able to effect the "free and independent" Austria that the Big Three pledged; but they have remained firm and unyielding, and, as in Germany, the Austrian elections have decisively rejected communism. To give way to any further Russian encroachments would be again, as in Germany, not a mere matter of yielding to Russia; it would be a betrayal of any and all democratic hopes for Austria. With these hopes gone in central Europe, any peace treaties we eventually make with Germany and Austria will be a mockery.

AFL and Negroes Considerable disillusionment will be coming to those who believed an end had been written to the battle in Congress for fair-employment-practice legislation and a committee to see that it works. Undismayed by the threats and filibusters which disgraced the 79th Congress, the American Federation of Labor has determined to renew its fight for the FEPC in the next Congress, as well as for abolition of the poll tax. Announcing this intention in Chicago on September 15, when he addressed the biennial convention of the AFL Brotherhood of Sleeping Car Porters, William Green, AFL's President, put his finger on a very vital point when he stated:

Our campaign for this legislation was defeated in the last Congress not only by reactionary forces but by some who most loudly professed themselves to be friends of the Negro. I refer to the Communists. Let's not pull any punches with regard to them.

Make no mistake, the Communists do not want to see the anti-poll tax bill and the fair-employment bill adopted. By placing themselves in the forefront of the sponsors of these measures, they knew they were helping to defeat them.

A. Philip Randolph, president of the Porters' Brotherhood, and everyone who has followed the FEPC campaign in recent years, will vouch for the truth of what Mr. Green so clearly stated. They are fully aware of the ingenuity of Communists in creating disunity and suspicion. It is precisely for this reason that Catholics who are sincere in their opposition to communism should congratulate the Brotherhood on a resolution which they passed at the close of their convention condemning the Communist party.

Picketing for honor If you were brought up a bit short by the AP dispatch from Guam for Sept. 16, to the effect that an American "hero" on his return to the island was met by pickets led by a priest, and that they were using this method to protest the "hero's" earlier printed charges that a native Guam priest had revealed his hiding place through knowledge got in the confessional, you might turn back to *Betrayal on Guam*, by Hugh F. Costigan (AMERICA, July 21, 1945, p. 312). There the whole story (or as much as could inoffensively be told)

of then Warrant Officer, now Lieutenant George Ray Tweed—of his thirty-one-month hiding from the Japs, of the protection the Guamanians gave him, often at the risk of their lives, of the baseness and ingratitude of his return—is told from twenty-one pages of notarized statements made to the then U. S. naval commanding officer. We have these statements still on file. From them the indignation of the Guamanians and their priest can be fully understood—an indignation that led them to protest publicly against the charge that an heroic Guamanian priest, who was tortured to death for defending American lives, should unfoundedly be accused of violating the seal of confession. It is little to the credit of the American Legion that such a "hero" was granted honorary membership.

Canada's Semaine Sociale Once more French Canada's distinguished annual conference of social studies, the *Semaine Sociale*, will meet, September 26-29 in St. Hyacinthe, near Montreal. Two years from now the *Semaine* will be celebrating its silver jubilee, for this is its twenty-third gathering, to be devoted to the topic of Modern Youth: the actual religious, moral, economic problems of the Canadian young. To the conference's president and social pioneer, Rev. J. P. Archambault, S.J., Pope Pius XII has recently sent an autographed letter congratulating him for his achievement and urging upon all Canadian Catholics the coordination of their educational work. Catholic youth of today, notes the Holy Father, can no longer afford to remain ignorant of "the problems which the social body must seek to solve in the present difficult economic conditions, under penalty of finding itself impeded in the normal development of its educational, professional and domestic designs." The Holy Father would remind us, in other words, that a Catholic educational system can no longer afford merely to prepare our young men and women for various professional techniques and for living their individual lives in a secularized world, with no sense of responsibility as to how that world is constituted or by what laws it is run. Our education has to face up to the intricate social problems of the day, and give such guidance of knowledge and principle to our young people, as will enable them to become leaders, not mere followers, in propounding and effecting sound social solutions.

Archbishop Stepinac Arrested When Hitler and Mussolini unleashed their fury against the people of Catholic Slovenia, those Slovenians who escaped to nearby Croatia were received with open arms by Zagreb's great-hearted young Archbishop, Aloysius Stepinac, Catholic Primate of Yugoslavia. It was the same Archbishop who protected the Jews from the minions of dictator Ante Pavelitch, who protested in ringing terms against racialism and anti-Semitism. This is the man whom Tito, Slovenian traitor to his religion and country, has had arrested on the charge of "crimes against the people" and of "close collaboration" with Pavelitch: one more step toward Yugoslavia's program of religious persecution.

Washington Front

In Gilbert and Sullivan, it would have been too preposterous. A Chief of State sends an all-wise minister to the great palace to write a peace treaty with powerful nations. Another minister, a meddlesome fellow unlearned in treaty-making, pulls the carpet from under the all-wise minister. The Chief of State acknowledges having seen the carpet and having thought it a good one. But later he says something else: he had not fancied the carpet really, but only thought it well enough for the minister to have a carpet. The first minister, he vows, is still all-wise.

This was Washington's masterpiece of confusion on the Henry A. Wallace speech before Madison Square Garden's liberal-leftists. The capital revels in a personal vendetta between gentry of cabinet rank, and here was the best in years. The town was breathless. Some blamed Mr. Truman, some Mr. Wallace, some both.

Yet this was more than any mere personal issue; the Wallace apologia for Russia had grave international implications. The consensus was that both Mr. Truman and Mr. Wallace came out of the affair with banners tattered—the President before the country generally, Mr. Wallace before most people save those with an affinity for the Russian line.

What seemed the most reliable accounts indicated Mr. Wallace had given Mr. Truman opportunity only for cursory examination of the speech. Mr. Wallace had given Mr. Truman his foreign policy views earlier in a lengthy letter.

By contrast with the "soft" Russian case made by Mr. Wallace, General Mark W. Clark, able soldier-diplomat who is this country's top man in Austria, returned to Washington at the same time to describe the constant obstructionist program of the Soviets there. He made no bones about the way the Russians are bleeding their Austrian zone for their own benefit.

The Wallace performance was only another circumstance in the long list of difficulties and confusions which have badgered the Administration for months. The inability to meet the labor-management battle. The Black-Jackson Supreme Court feud. The Mead Committee's disclosure of war-contract corruption. Prestidigitation in wage stabilization. The price-control headache. And so on.

The Republicans sought to make political hay with all this, of course. This wouldn't happen, said they, under the GOP. But some observers wondered. Most Republican campaign speeches so far have offered little in the way of specific approach to the country's chief problems. A committee named long ago to formulate a GOP "program" fizzled. Only Senator Vandenberg, in the foreign field, has shown a positive, constructive way. Some here ask: Whence is to come leadership?

CHARLES LUCEY

Under Scorings

October Catholic Conventions: 11-13, sixth biennial congress of the National Laywomen's Retreat Movement, Philadelphia; 11-15, the 24th meeting of the National Catholic Rural Life Conference, Green Bay, Wis.; 14-17, seventh National Liturgical Conference, Denver, on the theme, "Family Life in Christ"; 26-29, eighth national congress, Confraternity of Christian Doctrine, Boston.

► Most Rev. Joseph E. Ritter will be enthroned as Archbishop of St. Louis on October 8, and his successor in Indianapolis, Most Rev. Paul C. Schulte, will be enthroned on October 10.

► St. Joseph's Seminary, Dunwoodie, N. Y., is celebrating the golden jubilee of its scholastic opening at Dunwoodie. The first seminary of the archdiocese, built in 1833, was destroyed by fire. As a jubilee remembrance a new library, honoring Dunwoodie's founder, Archbishop Corrigan, will be erected. It will have a capacity of 300,000 volumes and cost \$750,000.

► The opening of a new Carmelite novitiate at Auburn, N. Y., in the Diocese of Rochester, is a reminder of the sad automobile accident at Shamrock, Texas, a short time ago, that caused the death of Very Rev. Peter Thom-

as Sioli, the Carmelite Superior General, of Very Rev. Joseph Cantavella, the Carmelite Provincial of Oklahoma and of Father Sioli's secretary, Father John Baptista.

► *Today*, the publication of the Chicago Inter-Student Catholic Action (CISCA, 64 East Lake St., Chicago) which made an auspicious beginning in the spring, will now go on the public market as a twice-monthly tabloid magazine. Its first "experimental" issues fully lived up to its expressed purpose to "ramify religion" and develop mature Catholic attitudes among students.

► Mother Gerard Phelan, provincial of the North American Province of the Religious of the Sacred Heart of Mary, has been elected Superior General. A native of Ireland, Mother Gerard is a naturalized American citizen. She becomes the sixth superior general since the foundress, Mother Jean Cure Pellissier. The Religious of the Sacred Heart of Mary were founded in Béziers, France, in 1848. Their North American Province, with 320 members, conducts 4 colleges, 11 academies and 8 grammar schools. Marymount College at Tarrytown, N. Y. is the central foundation in the United States.

► Public tribute was paid the other day to Mr. and Mrs. Godfrey M. Meyer and their ten children, of Clifton, N. J., for having carried on a Catholic press apostolate in Clifton for over thirty years. *AMERICA*, which the Meyer family handled and distributed all these years, adds its own personal appreciation. A.P.F.

Mr. Wallace's speech

Far from being repentant for his September 12 address in Madison Square Garden on American foreign policy, Henry A. Wallace has announced that he intends to continue a campaign for the ideas that he therein expressed. The presidentially imposed silence is merely temporary.

Even if he henceforth undertakes to tone down or "edit" his line of talk, as Arthur Krock conjectures, the spectacle of an American Cabinet official who has openly repudiated the stand taken by his own Government is so alarming that no time should be lost in putting his speech in its most obvious perspective.

At a moment when the unity, the non-partisan harmony, the clear-sighted determination of United States policy was beginning to have some appreciable effect in the negotiations at Paris, Mr. Wallace has chosen to betray and undermine the authority of America's representative, Secretary Byrnes, and to make things intolerable for his own country's Administration. What President Truman can now fish out of the roiled-up situation of party, government and world affairs is anybody's guess. Since he does not wish to recall Mr. Byrnes and exile the United States to an isolated hermitage, yet has not brought himself to insist upon Mr. Wallace's resignation, we are presenting to the world the incredible spectacle of two spokesmen for our policy fencing with one another before the delighted eyes of the crew which considers itself the world's future masters.

Little time need be wasted, in any analysis of Mr. Wallace's remarks, upon the various false issues which he has raised. It was Russia that started getting "tough" with the United States and the rest of the western world immediately after V-E day, and has celebrated victory by a radical turn to extreme truculence in her policy, to the tune of furious purges on her domestic front.

If the United States has any interest in promoting British imperialism, it must be Mr. Wallace's own private discovery, unless such promotion is to be identified with our common interest in opposing Russian expansion.

But the most serious evil, the basic defect in Mr. Wallace's position lies in the fact that he has fallen plump into the trap of a "spheres of influence" policy and thereby betrayed the very things for which he was supposed most consistently to stand. Mr. Wallace has demanded, virtually, that we abandon our activity in Europe and revert to complete isolationism. We should recognize that we have

no more business in the political affairs of Eastern Europe than Russia has in the political affairs of Latin America, Western Europe and the United States.

We Americans are not asking that the solemn agree-

ments of the Big Three should be waived in western Europe in our favor, though Mr. Wallace talks as if that were the case. But we are demanding that the Big Three, ourselves included, stand firmly by the pledges they made at Yalta for insuring creation of democratically representative governments and "free elections responsive to the will of the people."

It is precisely this pledge, on which Mr. Roosevelt so powerfully insisted, that Mr. Wallace would wish abandoned, in the interests of Russian exploitation. Mr. Wallace has enjoyed in the past the reputation of being a deeply sincere man and an independent thinker, but whatever may be his interior disposition, today for all intents and purposes he has allowed himself to be taken over bag and baggage by the communists' party line. No wonder they have dropped the hissing and are giving him their enthusiastic applause. Even such staunch Wallace supporters as the N. Y. State Liberal party have felt obliged to repudiate him.

Accent on religion

Whether the Conference on Science, Philosophy and Religion specially benefited this year, at its seventh annual meeting, by a change of venue from New York to Chicago, or by the Hiroshima "incident," or simply by the hoped-for maturation of its ideal, may be answered one way or the other; but, whatever the cause, the Conference put a more wholehearted emphasis on Religion at its recent Chicago sessions than ever before.

In the past, of course, there was no conscious scamping of the importance of religion in shaping the good life in a democracy or in solving world problems. There was nevertheless a tendency to look upon religion either as a controversial issue that might divide the Conference against itself or as authoritarian and dogmatic, and therefore, if not opposed and antagonistic to, at least sharply different from, science and philosophy. As a consequence, too great reliance was put on the use of purely human goods for resolving more than human problems. "Nothing is impossible to man" needed to be changed to "Nothing is impossible to man with God's help." And symptoms of the change were in the air at Chicago.

On the particular topic of the Conference, "Problems of Culture and Power in the Modern World," religion was the point of focus in the first set of papers. It was likewise the point of a dispute that started from a remark by Professor Quincy Wright of the University of Chicago that religion is more a hindrance than a help toward achieving world peace because it keeps animosities alive. Dwight J. Bradley, director of the Religious

Associates, National Citizens Political Action Committee, thought differently. Animosity, he said, do not flow from religion when people practice their religion; a community of men of good will, living the faith that is in them, could solve the problems of peace. And so thought other speakers at the Conference, though Dr. Wilhelm Pauck wanted to insist that "orthodoxies which represent fixed dogmas are separatist and lead to conflict." And F. S. C. Northrop (author of the recent *The Meeting of the East and West*) wanted a new religion, or what he called a religion with a worldwide transforming power. It could be made, he maintained, out of the theoretic theistic component of the West and the intuitive esthetic component of the East,—to which Dr. Pauck replied: "A world religion is purely theoretical. All major religions are living realities and not artificially imposed. But all religions can unite on the common basis of good will to promote a peaceful world."

The discussion was summed up thus: religion (dogmatic religion, at least) nurses conflict; religion ministers to peace when those who profess it live up to its teachings; a world religion, with a worldwide transforming power, is too theoretical to do any appreciable good. (It was properly pointed out, however, that the religion which Christ gave to His Church is a world religion with a worldwide transforming power). No one expected the argument to end in agreement. What was impressive was the fact that religion was talked about as a force and not as a bogey.

The conclusion that religion, when lived, is a powerful support of peace, was carried forward at a succeeding session of the Conference that discussed the "Problems of the Integration of Human Culture." Integration, the paper of John LaFarge, S.J., stated, is best aided by a religious philosophy of life. "A man cannot find himself, as man, cannot discover and explain his own true humanity, unless he relate himself to that Being Who is the Source and the final end of his own existence upon this earth."

This problem of integration, it seems to us, is the central problem in making not only culture but religion effective for the individual as for the world.

More news of Fulda

As confidently predicted in our Sept. 7 issue (cf. "Fulda in Focus," p. 555), more complete reports from the meeting at Fulda of the German hierarchy serve to allay fears expressed by some American correspondents that the Church in Germany will prove reactionary and unable to make itself felt in reconstruction.

The full body of the pastoral is still not at hand, but enough has come through in releases for us to judge the tone of the whole. The entire preoccupation of the hierarchy was centered around the problems of marriage and the family. The reconstruction of Christian family life the bishops consider "the most important condition for the reconstruction of Germany." And they lay the blame for the present debility of such family life squarely upon

nazism; it was the Nazis who first debauched it by their disregard for the dignity of the human person; it was the Nazis who further weakened it by violating the rights of parents, antecedent to any rights of the state, to have their children given Christian education. Parents, the bishops state, will "not allow the state *once again* [emphasis added] to deprive them of this right."

In another important aspect, too, the bishops have struck a note of hope and challenge. Contrary to what we frequently read about the surliness, hostility and disillusionment of German youth, the bishops state that they are edified by "the modest desires, the satisfaction with little, the approach with courage to the tasks ahead," especially of those young Germans who are working manfully to establish their own families. Such confidence on the part of their pastors is certainly a rallying-call for young German Catholics.

The timeliness and realism of the bishops' statement receives corroboration from developments in England on the question of the German war prisoners (cf. "P.O.W. Snarl in England," *AMERICA*, Sept. 7, p. 552). Beginning with the end of this month, England will repatriate 15,000 Germans a month; the bishops urged such returns of German men in their pastoral.

It is safe and invigorating to say that the present German hierarchy is still animated by the spirit of their late great leader, whom they extol in the introduction to their pastoral, Cardinal Von Galen.

Security for depositors

In its annual report, issued September 15, the Federal Deposit Insurance Corporation (FDIC) called attention to the pleasant fact that not a single American bank failed during 1945, which is the first time that anything like this has happened in seventy-five years. Naturally FDIC shared in the prosperity of the banks it insured, so much so in fact that the three-man board of directors wants to repay all its original capital—\$150 million to the U. S. Treasury and \$139.3 million to the Federal Reserve Banks. This would leave FDIC with capital and surplus of \$730 million, all contributed by the insured banks, and means in substance that from now on it would function without benefit of subsidy.

Among the many New Deal attempts to bolster the sagging capitalistic system during the grim days of 1933, FDIC has been on the record one of the most successful. Such a judgment is valid even though the application of the insurance principle to banking has not yet been severely tested. As the report candidly concedes, the decline in the number of banks experiencing financial difficulties can be primarily attributed to favorable economic conditions. Bank assets will not always be as liquid as they are now, nor business conditions so favorable, nor deposits so high; and no one yet knows for sure whether FDIC possesses sufficient reserves to withstand a banking crisis of depression proportions. But the possibility of failure in the future should not detract from the achievements of the past. There can be no doubt

that, since the creation of FDIC, depositors enjoy a sense of security that they never knew before, and this in itself is a precious achievement and one that may have tremendous significance the next time the banking system encounters stormy weather.

The appearance of the FDIC report provides an occasion for reflecting on the whole complex problem of the relationship between government and business.

Postwar developments abroad, which are merely a continuation of pre-war trends, though in an aggravated form, make it clear that this relationship is one of the half-dozen major problems confronting capitalistic democracies. Under present circumstances no possibility exists of restricting governments to their 19th-century limits, even if this were desirable. Consequently, it has become necessary to re-define the limits within which government might reasonably operate in the economic sphere, and beyond which it ought not to go. Unless this is done, labor and business and agriculture will remain as confused as they now seem to be, and government will continue to grow without plan or reason.

The success of FDIC emphasizes that the problem cannot be solved by damning indiscriminately all government intervention in business. The day is past when any joke about "alphabetical agencies," no matter how stale, ought to be good for a laugh wherever businessmen gather. The fact is that some New Deal agencies were and are good and some bad, and that the good ones, of which FDIC is typical, far from being a threat to a system of private enterprise, tend rather to strengthen it. In defining the relationship between government and economic groups this, then, might be one of the criteria: does the governmental activity help labor and industry and agriculture to help themselves, or does it threaten to displace them? If the former, all well and good; if the latter, other things being equal, thumbs down.

Divorce and delinquency

At the very moment when reports on decreasing juvenile delinquency buck us up somewhat, come two body blows which, while not obviously connected with juvenile waywardness, nevertheless highlight a prime cause of it.

The tonic effect of reported waning in juvenile crime came from the fact that many social observers were finding a major factor in the decline to be the return of mothers to the home; women's war work has largely ceased; fewer youngsters are wandering about the streets after school; instead they are home for home meals, and not ruining both health and morals around the juke-box while both mother and father weld and rivet.

The return of mothers to the home is indeed heartening and wholesome, but we are old-fashioned enough to believe still that it ought to be the home that they originally established with one husband. It is only this kind of home that can protect youth from the specious attractions of immorality and violence.

Unfortunately, that kind of home is fast disappearing in the United States. A lengthy report from the Federal Security Agency, National Office of Vital Statistics, gives plenty of ground for concern in this matter. Divorces in the United States for 1945 were 25.5 per cent higher than for 1944, and 102.4 per cent higher than for the average in 1937-1939; for the same two periods marriages had increased only 11.4 per cent and 16 per cent respectively. Stripped of percentages, in 1945 there were 502,000 divorces out of 1,618,331 marriages—one divorce for every three marriages.

Admitted, as the report cautions, that these statistics have to be used with care, and that they are by no means absolutely accurate, the fact still bulks diabolically huge that the curve of divorces is rapidly approaching that of marriages. Barring some miraculous reversal, by 1970 or so, every marriage in the country will be matched by a divorce.

Almost simultaneous with the above report comes a decision of the Episcopal church to relax again its restrictions on divorce. Yielding to recommendations of fifty diocesan councils, the board of bishops prepared overnight and released on Sept. 14 a liberalization which revises the present canons so as to permit any divorced church member to be remarried at the discretion of the diocesan bishop or the ecclesiastical court. It is true that the new law can be interpreted to mean that impediments to the original marriage, latent at the time, will have to be proved before the subsequent marriage; but it is also undeniable that this newest tampering with Christ's plan for marriage can only go to swell the horrible American divorce rate, the number of shattered homes, the causes for juvenile delinquency.

We Catholics, however, cannot afford to be too complacent. Catholic divorces, though a contradiction in terms, are still a threat, as any parish priest knows. The world's cynical light-heartedness towards the sacred institution *can* infect the household of the faith. ~~We~~ priests and laymen alike, must be ready with all the means at our disposal to safeguard the approaches to marriage and the stronghold itself. There is much to be done: witness a strongly progressive Catholic population such as in Holland, where the bishops have established eighteen marriage bureaus. One bureau in one year handled 569 people; of these 347 had spiritual problems for the priest-director, 222 had difficulties for the doctor-member.

England, too, is getting such imperative Catholic preventive and corrective service. The Catholic Marriage Advisory Council, whose work was mentioned in these pages for August 31 (cf. "To Combat Divorce," p. 528), opened its first center in London on Sept. 3. Several United States dioceses have similar centers.

But more and still more is needed. (Surely, in the face of the national divorce-rate, in face of the abandonment by other religious bodies of Christ's designs for marriage, the Church has first of all to preach in season and out on the sanctity and indissolubility of marriage. It must also make available in every corner in the land guidance, instruction, practical wisdom, to assure to Catholic families this permanent stability and sanctity.

Peacetime uses of atomic energy

Charles Keenan

Atomic fission may not give us at once all the marvelous things we have heard about. But it may give us even more marvelous things that we have not heard about. It can remake the world for us; if it doesn't destroy the world first. Father Keenan is the Managing Editor of AMERICA.

The atomic energy in one pound of water would bring a hundred million tons of water to boiling point; a breath of air would run a powerful airplane for a year; a small railroad ticket could send a train several times round the earth; the automobile of the future will have an atomic engine no bigger than a man's fist. . . .

On top of these thrilling predictions comes the report submitted by Bernard M. Baruch to the United Nations Atomic Energy Commission on the costs of nuclear power. Many who read it must have rubbed their eyes as it laid the cold facts on the line. Assuming that an extensive research and development program had solved the problems of constructing a power plant which has never yet been built or even designed—problems which “appear difficult but not insurmountable”—the report estimates that a 75,000-kilowatt plant could be built for some \$25,000,000 and could produce power at a cost of about 0.8 cents per kilowatt hour. A comparable coal-powered plant would cost around \$10,000,000 and would produce power at a cost of approximately 0.65 cents per kilowatt hour.

It will be an interesting exercise, for anyone who cares to undertake it, to adapt these cost figures to an estimate quoted in *One World or None* by Gale Young, a member of the group in Chicago which did the theoretical work in connection with the design of the Hanford plutonium plant. This shows that out of a meter charge of 5.28 cents per kilowatt hour to the consumer, 0.47 cents goes for the actual production of power and the remainder into costs on the generating station, substations, transmission lines, administration, bookkeeping, etc. These costs remain whether the power is generated by coal, water-power or atomic energy.

Setting aside for the moment the question of costs, we may examine some of the problems which arise in the production of atomic energy for peacetime purposes. In the production of electrical power, the atomic reaction would be used as a source of heat, which by means of boilers or gas turbines would be converted into power. But up to the present, while we have learned how to produce the atomic chain-reaction, we have not learned how to produce it at a high temperature. Great quantities of heat are produced, to be sure—the operation of the Hanford plant raised the temperature of the Columbia river appreciably—but it is produced at a low temperature. It is something like the difference between Niagara and the same amount of water flowing quietly along a plain.

Moreover, heat is not the only result of atomic fission. Vast amounts of deadly radioactivity are released; and to protect the workers from these, heavy shields of steel or concrete would be required. It has been calculated that a plant delivering one hundred horse-power would

weigh about fifty tons. There goes the atomic engine as big as a man's fist which was to drive your car. (The cup of water, the breath of air and the railroad ticket that drives the train have already disappeared in face of the fact that uranium and thorium are the only presently practicable source of atomic energy.) A large steamship might find such an installation practicable, if the atomic machinery could effect a saving in weight comparable to its usual load of fuel, and if—by no means a small if—the saving in expense warranted it. Costs for wages, food, upkeep of the ship, insurance, would still be the same, no matter how the ship was powered.

It is true, of course, that an intensive course of research and development—paralleling, perhaps, the effort that produced the atomic bomb—might bring the costs of nuclear power plants down to the point where they could successfully compete with other sources of power. But the incentive for such an effort would have to be, as William L. Laurence points out in *Dawn Over Zero*, a fair certainty that the savings would repay the time, work and expenses involved. Two other things he notes which it will not do to overlook. First, the known deposits of uranium in the world are not very large; and second, unless the international scene changes, the nations of the world will surely reserve for military purposes whatever uranium they can lay their hands on.

To return, however, to Mr. Baruch's report. It is a report on one aspect only of nuclear energy—the use of it to produce power. After establishing the present unfavorable situation of nuclear power as against coal-developed power, it points out that this situation may change if, as seems probable, the price of nuclear power can be brought down and that of coal and oil continues to increase. One way of bringing down the cost of nuclear power would be the development of a standardized power plant.

Even as it is, however, the nuclear power plant has its possibilities. It is relatively independent of fuel, and, through the development of the modern gas turbine, could become largely independent of water. Such plants could be an important factor in the decentralization of industry, a desirable thing in our modern economy. Industry would no longer be tied to the places where coal is abundant or water-power readily available. Power plants could be operated in isolated parts of the world where the absence of water-power or the necessity of bringing in coal or oil at prohibitive prices has hitherto hindered development.

Scientists and engineers believe that a small, standardized power plant can be developed which would not replace but supplement existing power systems. Such plants, placed at strategic points in a system would greatly reduce transmission costs and ensure at least partial

operation of the system in case the central plant were not running.

Since the main concern of the report is the economics of nuclear energy as a source of power, it merely glances, in a short paragraph, at one field where the applications may ultimately be of much greater importance than the production of power. The main text of the report is followed by a series of "Comments" of which the sixth reads:

Research has already shown possibilities for use of radioactive isotopes in analytical work and medical treatment. These isotopes would be valuable byproducts from the production of power, although they would probably have little effect on the economics of power generation.

The possible uses of such isotopes and their practical availability are discussed at length in the *Bulletin of the Atomic Scientists*, issues of April 15, 1946, and July 1, 1946.

Radioactive isotopes are different forms of various elements, which have the same chemical and physical properties as these elements and are radioactive. Cobalt, for instance is normally composed of atoms known as cobalt-59. Bombarded with neutrons in the atomic pile it becomes cobalt-60, a radioactive substance.

Such isotopes can be used in two ways: as sources of radiation and as "tracers." As sources of radiation they can be used in metallurgy, as are X-rays, for the detection of flaws in large pieces of metal. They can be used in industrial chemistry for the production of important reactions. They can be used in medicine as a much more plentiful and cheap source of radiation than radium. They have the added advantage that they can be introduced into the body. Since phosphorus concentrates in the bloodforming organs, radioactive phosphorus has been used in the treatment of leukemia. Radioactive iodine, which will be concentrated in the thyroid gland, has been used in thyroid diseases. Radioactive table salt has been used for internal cancer.

The use of radioactive isotopes as "tracers" depends on the fact that a small amount of the isotope can be mixed with the normal element and the mixture will go through all chemical reactions in the same way as the unmixed element. At every step, however, the presence of the isotope can be detected by means of the Geiger-Muller counter, which is able to detect a millionth part of a millionth of an ounce of radium. If, for instance, copper disappears from a solution as it flows through a complicated series of pipes, a little radioactive copper mixed in it will enable the experimenter to follow the copper through the maze and to detect the exact spot at which it disappears, since both the normal copper and its isotope will disappear together.

Hydrogen being one of the important constituents of petroleum, use of its radioactive isotope as a "tracer" has already added much to our knowledge of the nature of the "cracking" process.

A whole new field in biology and medicine is being opened up by these radioactive "tracers."

Just as the discovery and identification of various bacteria gave us new knowledge of the causes of disease and

new ways to prevent or cure it, so the use of "tracers" will throw much new light on the bodily processes. A minute quantity of a drug can be followed in its course through the body by the Geiger-Muller counter. The distribution of the chemicals in the foods we eat can be detected in the same way. What formerly could be found only by painstaking analysis of a severed organ or piece of tissue may now be studied in the living body.

William L. Laurence suggests an interesting possibility in regard to the treatment of cancer. Our knowledge of the metabolism of the cancer cell is as yet imperfect. By using minute quantities of radioactive hydrogen, carbon, nitrogen and oxygen—the basic elements of living things—we may be able to find out what elements are essential to the cancer cell. If it is possible to exclude these from a patient's diet, the cancer might be starved to death.

With these isotopes the chemists will be able to make a new attack on one of nature's most closely guarded secrets—photosynthesis, the process by which plants can synthesize sugars, starches and proteins from carbon dioxide, water, soil minerals and sunlight. If this could be done, if we could tap the enormous flow of energy which the sun pours daily on to the earth's surface, the world need never know hunger again.

But the scientists who hold these glowing hopes before our eyes speak with reserve of the present availability of radioactive isotopes for industrial, medical and biological work. They are produced in two ways: as a byproduct of the operation of the pile, and by introducing the element from without into the pile and exposing it to neutron bombardment. Availability of the byproducts is limited by the difficulties of isolating them. "Although large numbers of radio-isotopes are produced in abundance by the fission of uranium in the piles," says the Manhattan Project report on this subject, ". . . it has not yet been found feasible to remove individual fission products from waste solutions of the plutonium extraction process." In fact, the isotopes in greatest demand have to be produced by introducing substances from without into the pile; and the piles, being built for a military purpose are not well adapted to this end.

Moreover, the existing piles, while a copious source of the neutrons which make the isotopes, are limited in their capacity. After a certain point the introduction of additional foreign substances into the pile would absorb so many neutrons as to stop the chain reaction. Therefore, says the Manhattan report, "with available pile facilities, this limit does not permit the production of a sufficient quantity and quality of many radioisotopes to meet anticipated national demand."

There are numerous technical problems to be solved before large-scale production of radioactive isotopes is feasible, including, perhaps, the construction of new piles specially adapted for that purpose. But the Manhattan Project is already setting up the machinery of distribution and sending out specifications and requirements. Their report on progress reads:

As indicated in the section on availability, none of the separate purified radioisotopes is in routine

operational production. In some cases research groups have progressed only to the point of investigating how irradiation can best be performed to create a given isotope and how to isolate the isotope in small amounts. In other cases methods are under investigation in development groups for increasing the scale of irradiation and chemical processing. In a few cases it has now become possible to start placing irradiations and chemical processing into the hands of technical operations groups for routine "production."

If the scientists are hopeful, they are also cautious.

Peace on the Adige

John LaFarge

THERE were nine dining rooms in the 400-year-old Hotel zum Elefanten, at Brixen, in South Tyrol. They were arranged in the order of social precedence, the lowest, No. 1, being assigned to porters and other day-laborers, the highest being reserved for the Archduke's family and friends or for anyone who might temporarily be honored with an archducal status.

Though the decorations varied, the food at the Elephant was tops wherever you were directed to consume it. The best of Austrian cooking, the best of hosts, red-bearded Herr Heiss, and the cheap, clean, comfortable accommodations were simply a footnote to the general thesis—which I have often defended—that Brixen, taken in its entirety, was about as satisfactory a place in which to live as one could find in Europe. With its rococo Cathedral, its medieval arcades, its humane climate and its grandiose surroundings—and finest of all, its genial, pious inhabitants, from the humble, scholarly Prince-Bishop and the kindly Domherren down to the jovial banqueters in dining-room Numero Eins—Brixen was close to the enchanted realms of the Tyrolean Dolomite mountains; such as the Gröden Valley with its legends of troubadours and the phantom castle Wolkenstein. It was at the gateway to Italy, Welschland, via Bozen and Meran, Ala and Verona. It was a land of peace, piety, patriotism, moderate wealth, sturdy physiques and cherished traditions.

The German-speaking people in the mountain valleys spoke their peculiar Romance dialect, Ladinisch, on the side. Sermons in mountain churches were preached in Italian, but otherwise Italian was shunned, and mothers scared their children at night by telling them that an Italian, *ein Talian*, would catch them if they didn't watch out.

Well, the Paris Conference came after the first World War, with Woodrow Wilson's tragic blunder. Brixen from thence on was Bressanone, Austria's South Tyrol became Italy's Alto Adige, and the Elephant was now Il Albergo al Elefante. Bozen and Meran were now Bolzano and Merano. I never heard whether Herr Heiss was transformed into Signor Caldo, but it would have been in line

One need not be very old to remember the time when, in the words of Dr. Compton, "it could not be predicted that X-rays would be a powerful weapon in the fight against cancer, or that researches made possible by X-rays would reveal the electron, and with it give us the radio and a host of electronic devices." So, too, we have today only a glimpse of the new world that atomic energy could build for us. Strange irony that the new world should be born of catastrophe; strange tragedy if we should lose the new world while quarreling among the ruins of the old.

A modern miracle—the settling of a political boundary after centuries of strife; and without recrimination or rancor. The Christian leaders of Austria and Italy give their conquerors a lesson in statesmanship—and in the realism of Christianity.

with the general plan of compulsory Italianization of culture, politics, economics and everything else, which, of course, Mussolini did all in his power to enforce.

What Hitler and Mussolini jointly managed to inflict on that beautiful and unhappy country was the prelude to the horror stories of other exiled and displaced peoples which are the ghastly outcome of World War II. Any recognition of "blood-brotherhood" that Hitler afforded to the German-speaking people of South Tyrol was but a kiss of death, for their persons, their wealth and their happiness were savagely scrapped on the altar of Nazi *Lebensraum* politics. The hospitable inn-keeper, the wood-carving Moroder family, the green-breeched, white-stockinged peasantry who were the kin of Walther von der Vogelweide and the southernmost rampart of German culture in the eastern Alps, were given the option to move to North Austria, under Nazi domination, or be transferred to Silesia and other points northeast; or else to stay and become Fascist Italians. Some 180,000 South Tyroleans elected German citizenship as a result of the Hitler-Mussolini agreement. Of these, 80,000 left, of whom 40,000 now wish to return. Thirty thousand of the remainder are now in Germany and the rest in Austria.

Mussolini and Hitler have both gone to their places, and the battle for Italy's peace has succeeded to the shooting and bombing of the second World War. The world has asked: what now will become of the South Tyrol? Several persons have written to AMERICA, asking us that we say something upon this topic; but just what could one say, that would not seem unjust to Italy, through robbing her of her lands in the midst of her present trials, and yet would give satisfaction to the legitimate aspirations of the people of South Tyrol—those who remain and those who are still in exile.

Toward the end of last year the question began to press for a solution. Last November the United States proposed autonomy for the South Tyrol. In January of this year, Austria's Chancellor Figl undertook to justify Austria's claim to the South Tyrol, but offered to let Italy retain her investments in that region. This was

countered by Italy's Premier, de Gasperi, who in February sent a note to the governments of Great Britain, France, Russia and the United States, pressing Italy's claims to the Alto Adige.

In April, Chancellor Figl presented at Innsbruck a petition from 153,000 persons who were expelled by Mussolini from the South Tyrol and requested that it would be returned to Austria. Again, on June 24, the Council of Allied Foreign Ministers adopted Russian Foreign Minister Molotov's resolution, rejecting the Austrian claim for part of the South Tyrol, which Italy now holds.

So there the matter stood, until on September 7 the miracle happens, and Austria and Italy jointly submit a proposal to the Secretary of the Paris Peace Conference and the Council of Foreign Ministers. For the first time in the memory of man this would bring about a peaceful adjustment of the rival claims of the two countries.

But the plan selected for the South Tyrol was not entirely without relation to past thought. Eleven years ago, Heinrich Norden, distinguished Austrian publicist, proposed a solution of the question.

In a desperately dark hour, when Mussolini's work had been accomplished and Hitler was looming high and wide over the Brenner Pass, Dr. Norden warned the Austrian people that Hitler's nationalistic and racialistic advances to the German-speaking peoples of South Tyrol were mere hypocrisy, a poisoned apple. He warned also that a senseless policy of antagonizing the Italians was no service to the South Tyrolean people. What good, he asked, could come from irredentist propaganda, from mere power politics?

The matter, he insisted, *could* be solved, by basing the solution on a genuine idea of real popular culture, whereby Italy and Austria would discover where lay their common interests and where their natural, legitimate differences. A genuine friendship with Italy, he insisted, was entirely compatible with the fact that "Austria has never forgotten South Tyrol, never can and never will forget it." (*Christlicher Ständestaat*, April 14, 1935.)

This, in its main principle, is the idea that has now been adopted in the form of an amendment to Article X of the Austro-Italian treaty, by the two Foreign Ministers, Alcide de Gasperi—himself a native of the Italian Tyrol—and Austria's Dr. Karl Gruber. Italy retains the territory that she now possesses. But the German speaking people of the South Tyrol, though politically subject to Italy, will enjoy regional autonomy, minority privileges and the right to trade freely with their blood-brethren in the northern, Austrian Tyrol.

Provisions are made for equal economic and ethnic rights of the German-speaking and Italian-speaking inhabitants. Families can re-establish Italianized German names, and Signor Caldo or his son can once more hang out a sign as Herr Heiss.

The whole question of optional German citizenship will be revised. Conventions will be drawn up for free passage and freight transit by rail and exchange of local products between Austria and Italy.

Will the Russians, who are acting now as if they are the sole arbiters of Austria, approve of an agreement made so obviously outside the sphere of power politics and in total disregard of Big Three spheres of influence? If true to form they will not; but again on a fair guess they may, for other and particularly politic reasons.

But whatever be the future fate of the proposed treaty amendment on the South Tyrol, it has already gone on record as an event with a significance which transcends the particular interests of the localities themselves. It is a clear-cut, thoroughly inspiring example of how Christian statesmen can work out with one another a practical solution of embittered and age-old problems in international peace. As Dr. Friedrich Volgger, spokesman in Paris for the German-speaking inhabitants of South Tyrol, said to the *New York Times* Paris correspondent, John MacCormac: "The Austrian Government had gained nothing for itself but has done all that could be done for the people of South Tyrol."

The significance does not rest merely in the collaboration of these men. Equally important is the fact that they have chosen as the basis of their agreement certain principles—ethically sound and politically practical—which can be applied in scores of similar instances to boundary disputes all over the world.

Both parties, by mutual consent, have rejected the notion that a nation's government or sovereignty or territorial integrity must necessarily coincide with the racial, linguistic or cultural minority groups within its borders. They no longer are bound by those supposedly sacrosanct ideas of so-called national self-determination which have worked such havoc in the hands of demagogues and dictators in European affairs.

Before the Paris conference, Alcide de Gasperi pleaded with heartmoving eloquence that Italy as a sovereign nation be restored to a position of honor, power and equality with the other nations of Europe. Yet the same de Gasperi finds no difficulty in reconciling this same sovereignty and dignity of Italy with full political, social and economic recognition of a national minority which refuses to speak Italian, and cherishes its own non-Italian culture as something more precious than life itself.

The Austrians, on the other hand, do not feel that Austria's cause is betrayed or her national dignity slighted, solely because people of Austrian language and culture are living and working under another flag. The children will once more learn to pray in their mother tongue; the dead will *ruhen in Gott* in the bleak little mountain graveyards, and the nine dining-rooms of the Hotel zum Elefanten will again serve Schnitzel and Preiselbeeren from Austrian farms and butchershops to Austrian guests and their friends, because men have learned to place human dignity and natural, human values above party and power politics.

I have spoken of a "miracle." Indeed the thing looks miraculous, if you recollect the incredible bitterness with which the German-speaking and the Italian-speaking peoples of the eastern Alps were once wont to hurl taunts at each other. Their newspapers went back to the Roman Empire, to pre-history and the cave man, to prove that

the South Tyrol was originally German or Italian, as the case might be. I still recall a group of excited young Italians I encountered in a railroad compartment when I crossed the border as a student in an Austrian university: the menacing glares and murmurs of *Tedesco*, *tedesco* ("German"). Knowing that *Americano* would mean nothing to those mountaineers of the Trentino, and that *Inglese* might sound to them like *Tedesco*, I capitalized on my family name and explained that I was a *Francese*. Happily this subterfuge went over in peace.

The intricacies of the South Tyrol question are of little interest to the world as a whole, save that we all hope

and pray for peace once more to be restored to this loveliest of old Catholic lands and to the noble people to whom it belongs. But all the world is profoundly interested in the idea that the poise, the insight, the ethical sureness, and above all the wide spirit of charity and Catholicity which our holy Faith brings to mankind shall have the chance that God wishes for it, to work peace among peoples, unhindered, unpoisoned by the demons of totalitarian politics. A seed has been planted on the rocky shores of the roaring, stormy little Adige. May it grow into a mighty tree in the counsels of men and nations.

Next doorage

Bryan M. O'Reilly

Those who defend the cause of God in the modern world need all the allies they can find. Bryan M. O'Reilly asks us to look around us; our Jewish neighbor may well be one who, holding fast to the Law of Moses, has common cause with us.

On the 24th day of September, at sundown, "next doorage"—which is idiomatic Yiddish for the woman next door—will lay her best white table cloth, light the tall candles and wishing every member of her family a "Lashonah Tovah" enter into the High Holidays. These commence with Rosh Hashonah, the New Year; and seven days later comes the great fast of Yom Kippur—the day of atonement.

To the rest of us who know so little about our Israelite neighbors it will mean that there is more room than usual on the subways; some of us will make jests which ill become us, for a cracker-barrel America is frequently unkind to the Jew.

The modern pagan, who lightly bears the name of Christian because his father went to church, cannot be expected to understand or to appreciate an act of worship—they scorn alike Catholic and Jewish holy days—but Catholics certainly should not join their separated brethren in this scorn of Israel. We know ourselves to be creatures of God, we worship not in name only; we keep as best we can the laws of God and the Church. So, according to his lights, does the Jew.

Our struggle today is against a new paganism, against materialism in all its manifestations, and our greatest stumbling block is the blank, unenlightened and naturalistic ignorance of our fellow citizens concerning any spiritual or supernatural values. The metaphysical instinct has been strangled in them; we flounder for lack of a common language. The Hebrew, in this extremely important matter, speaks our tongue.

There are, of course, Jews—as are there not Catholics?—whose allegiance to their faith is rather slipshod. And the household of Israel, just as the household of the Faith, has members who, by human standards of pride and prejudice, we should wish to place below the salt. This moot point of manners, however, is beside the point, which is that too many Catholics—some vocally and some tacitly—wish to deny "next doorage" any seat at the table.

Innumerable able and eminent Christians of all de-

nominations have defended the rights of our Jewish neighbors in general on the grounds of toleration, freedom of conscience, democracy and good citizenship. This is not a postscript on this subject. It is an effort to point out to Catholics that they are missing an opportunity.

The orthodox Jew is our natural ally in the attempt to restore spiritual values to our pluralistic society. He believes in God, really believes in God with his heart, soul and will. He has a real sense of worship, a sense of reverence by the creature for his Creator. He possesses ritual as we do and uses it, not because it is colorful but because it expresses and means something. He has spiritual traditions even older than ours. His laws, if in our dispensation superseded by the new, come from God and are kept for that reason. His sense of compassion and charity is often such as might put many a Christian to shame.

This may be considered a truthful description of a gentle old orthodox Rabbi with a long flowing beard, for it is very commonly held that the only orthodox Jews are the old folks from Europe. But this opinion is what Sir Thomas Browne would have termed "a vulgar error." There are plenty of young Americans of the finest type who are as orthodox as their fathers. Provided you can overcome that suspicion complex which is the generic mark of the herd, you will discover them all around you and they are potential helpers in the task of spiritualizing our common society.

False conclusions must not be drawn from this statement. These young people, because of the very convictions which make them kin to us, are firmly rooted in the "old law" which they hold to be not abrogated. And you will discover a wide divergence of social, economic and political opinion amongst them. The only fact upon which unanimity will be found is that we are all creatures of God.

This at first sight is not much; are not all Americans His children? They are, of course, but many millions of them do not know it and for millions more the concept of God is so nebulous as to be almost useless. The pale

shadow of Deism leaves scarcely a shade on their social life or thought.

For the orthodox Hebrew Adonai is real; His shadow covers them as, under the sign of the Holy Trinity, it covers us. Their life is oriented towards the eternal. It is possible therefore to speak to them in terms of supernatural values and be understood; it is possible to plan a common society when the ends of that society lie not here but beyond temporal things and in the hands of God. In the planning of our national house there will be disagreement perhaps, but we shall be agreed that there must be stairs upward to the floors above. Many of the neighbors with whom we are on much closer temporal terms cannot see any need for more than a railroad flat.

Yet it seldom occurs to us to consider our Jewish fellow citizens as likely mates in a yoke pulling up the same hill—we struggle alone against the stiff grade of instrumental materialism. The children of Israel, on the other hand, forward as they may be in mercantile pursuits, are shy to muteness in the matter of their faith and worship.

And, again, you must clear your retina of its picture of the stereotyped orthodox Jew as an elderly foreigner. These young men and women are neither elderly nor foreign. Many of them have come out of colleges in recent years; they are American and as up-to-date as the polish on their finger-nails. In this part of the world they are as New York as Radio City.

That is one of the reasons why we do not recognize them as, in important ways, brethren in outlook. With our separate system of education and our well-grounded knowledge of the instrumentalist temper of public schools, we tend to look askance at the product of the public schools, particularly in large cities; we expect intensely worldly, opportunistic and non-religious products from them. Heavens knows we get a sufficiency of shallow, rootless materialists. But we overlook the deep spiritual background of the Jewish family life, stubbornly if hiddenly maintained and triumphant over the secular environment.

In the nature of things American Catholics, by and large, come only into superficial contact with their Jewish neighbors. It is unusual for Catholics to get an opportunity to work in constant close association with these spiritually sensitive young Jewish Americans. Consequently mass attitudes of prejudice find it easy to survive and mutual suspicion thrives. It was this writer's good fortune, some years ago, to take charge of a department largely staffed by Jews. Accustomed to working with associates of various belief and no belief this was of no particular importance—it merely meant, as usual, working in a mental climate quite foreign to one's inward intellectual and spiritual life, as most of us are well used to doing. It was a distinct shock, somewhat later, to discover that these smart up-to-date young people were strictly orthodox, for it was then my assumption that only the older generation maintained this fulness of the Old Law.

In the course of time it became very clear to me, by random remarks and attitudes, that the usual material-

istic attitude to life and society did not dominate my assistants or, to any great extent, their friends. In all their acts, thoughts and views I found the parallel to the famous Catholic dictum of Saint Thomas More, "God first and after God the King." Today these young orthodox Jews—modern Americans—hold my respect. How many of them there are in comparison to the total Hebrew population it is difficult to say, but probably not less than there are Catholics in proportion equally informed and interested in the application of their faith to society.

When all is said, of course, there remains the fact that this aspect of our pluralist society is only a small part of the whole and that Jew and Christian are essentially divided spiritually; it is a foot-note rather than a chapter in our involved and complex social and spiritual problems, but it is one which is significant and neglected. It should be more widely known than it is that there are others than Catholics and sincere, convinced Christians of other faiths who not alone know the eternal values which will make the "good society" but live by them.

At the end of the month the office will not run with quite its usual smooth efficiency, for my three principal assistants will be celebrating the opening of the New Year and, after a period of contemplation and resolutions for the future, keeping the fast Day of Atonement. There is an ancient Jewish tradition that at the close of Yom Kippur the spiritual book containing the resolutions and petitions for the protection of those near and dear during the coming year, is closed and sealed in the sight of God. I hope that they will include me in it.

Looking ahead

During the next few months guaranteed annual wages will be very much in the news. The CIO Packinghouse Workers will bring the matter up in their approaching negotiations with the meat industry and the United Steel Workers have announced their intention to do likewise when they sit down to talk over a new contract with employers. Henry Ford II discussed the proposal last week at Detroit and Father Masse will have his say next week in the pages of AMERICA.

Do Catholics oppose the public schools in the sense they would like to see them abolished? Or is there reason in our democratic philosophy for the existence side by side of both systems? In a coming article, Father Farrell will attempt to establish the reasons for close relationships between the two types of schools, and what this relationship means to the Catholic school system.

Surveying the validities of our peace plans in the light of one year of peace, Father Graham concludes that a second phase of "peace-planning," based on a clearer knowledge of the realities to be faced, is necessary. He makes next week a preliminary effort to re-interpret our principles. And Father Gardiner will stick out his neck even further in his claims that Catholic literature has a special role to play in uniting mankind.

THE EDITOR

Selling the students short

Daniel Brady

Written some time before the opening gun of the annual scholastic battle, Father Brady's article maps the strategy for the teacher. Students may think he takes unfair advantage, having been on both sides of the ceaseless conflict. However, students too, may, if they wish, read this article.

The annual D-day which marks the first day of school is quickly approaching. As I write, both forces—teachers and students—are conserving and storing the sun's rays for the inevitable clash of battle which echoes throughout the country after Labor Day. From that day on, every day is labor day for the teacher who is trying to be a real teacher.

As we observed from military history and from reports of the recent war, the first few days of a campaign are very important. A beachhead must be made, a quick advance must follow, the forces must be regrouped and then the lines of the enemy must be prodded and exploited for signs of strength and weaknesses. Once this information has been obtained, the rest of the campaign may be planned in accordance with the situation which is found to exist.

Believe it or not, that is exactly what the student does. In student terminology, the first day of class is known as "general size-up day." The meaning is quite evident. The student looks the teacher over and registers his own impressions of him. These will be thoroughly checked with all the information he has culled from former students who have successfully withstood the battle of knowledge and ignorance. Fortified with such a full background, the student will spend the first week or so in prodding and exploiting teacher in an attempt to find out how far he may go in his tactics before he is censured with a quick look or a sharp word. In short, as the student says, he is looking for teacher's boiling point—at which point pressure must be released in the general direction of the students.

Having figured out to his own satisfaction how demanding and how exacting teacher is, the "scholar" settles down to plan a nine-months' campaign which will ensure him the edge in the fighting with the least expenditure of energy. Such is the student's strategy—and it works.

It is time that teacher borrowed a leaf or two from the student's book of tactics. It is a primary rule of warfare to estimate—and estimate accurately—the strength of the enemy. In accordance with that rule, before the September battle commences, teachers must rid themselves of some fixed notions regarding the common foe. The prevailing tendency to underestimate the strength and capability of the students is a basic error. Students in high school have a much greater ability to comprehend and to grasp than they are usually given credit for. Their minds at this period of life are most active and most fertile, and are able to absorb a great deal of knowledge. But that ability, that power of comprehension must be nurtured and developed and fed—in most cases by moral force—else it will satisfy itself by drinking a milky substance of knowledge when it could digest red meat. Like

the wild animal, however, once it gets the taste of blood, it will be satisfied with nothing less than real intellectual meat.

It must be borne in mind that students are perpetual "grippers"—like the rest of mankind. To be sure they will complain by signs, grunts or words that they are overburdened with work but, in most cases, such complaints must be ignored, since it is merely a tactic to weaken teacher's offensive and to strengthen student's defense. It is common knowledge that the average high-school student—and perhaps college student—does not study two hours every single school night. A steady diet of work and study must be fed them; else we fail ourselves and the students who have been entrusted to our care.

Heretical as it may seem, I am of the opinion that in the classroom the students are entitled to justice but not to mercy. A standard must be set and maintained, and no exceptions must be made to that standard whether a boy is a good athlete, or works after school or is involved in extra-curricular activities. Any sign of favoritism or a lowering of the standard creates an unhealthy atmosphere which darkens the light of knowledge. Once this reign of pure justice is established, you will notice that the students will toe the mark and if, perchance, they fail, they will admit they had it coming to them. Far from creating a reign of terror, as some may think, this policy will unite the class in a common bond of democracy whereby each one is judged and rewarded according to his work.

Of the above observations I am convinced—from my experience as a teacher but, more particularly, as a student. It is my candid opinion that our students are capable of much better work, but they must be driven to it. In the majority of cases, contrary to some of the so-called progressive ideas about education, constant pressure must be exerted, even if the pressure takes the form of dismissal from the school for failure in his course of studies.

This program does not mean that one has to conduct a rigid or dull class. Far from it. It leads to a feeling of friendship and conviviality, since there is lacking that sickening pleading and nagging for the students to study. It puts the boys on their own and makes them conscious of their own responsibilities. But more important is the fact that this intellectual pressure will bring out the best in the students and will help to form Catholic leaders, who are so badly needed in the political, business and industrial world.

Such is the strategy for the teacher. And when the dust of intellectual battle settles this coming June, I pray the victory will have gone to the teachers, since in their victory the students gain the greater victory.

Literature & Art

Common literary principles

Harold C. Gardiner

The promise made two weeks ago (cf. "The Supreme Role of Literature," Sept. 14, p. 586) to return to a discussion of the fact that "there is a common body of principles, a common approach to criticism which, perhaps all unconsciously, is held by Catholic authors and readers," presses on me for fulfillment earlier than I had expected. The importunity on my lethargy comes from the fact that a recent article in the *Saturday Review of Literature* contains some remarks with which I must disagree, and from which the promised discussion finds a ready-to-hand (or foot) springboard.

In that magazine's Sept. 7 number, the Canadian novelist, Hugh MacLennan, is discussing the place of the newly important Canadian literature in relation to the whole literary tradition of western civilization. I am not here concerned with that particular Canadian application; but I do want to scrutinize a bit some of the author's statements about the western literary tradition. The mainstream of that tradition, he contends, was "the cycle which had its origins in the Renaissance." This culture, he continues,

was truly international. In spite of national boundaries, the writing of Germany, France, England, and the smaller nations of Europe has in the main mirrored a society which for century after century held more or less common philosophies and more or less common points of view.

Unfortunately, he feels, this culture has run its day:

the society which produced Shakespeare and Racine has reached a point at which Celine and Dali [are] considered to be, not freaks, but interpreters of the life around them. . . . It is the final, dying gasps of the Renaissance culture which have been heard in Europe during the last three decades of the twentieth century.

The upshot is, he pleads, that North American culture, already "split wide apart from Europe," should begin to produce writers and critics who will no longer "look to Europe as a model," who will cease imitating the "decadent spirit of the great masters of European decline."

Now, though it is possible to cavil with Mr. MacLennan on his interpretation of what is western literary tradition (it has certainly older and deeper origins than the bare Renaissance), my point is not exactly that. What I want to examine and what is particularly pertinent in face of the promise of two weeks ago, is the fact that that western tradition *has not died out*. It still exists and is still potent; indeed, its force and vigor is now

"Decadent" is a favorite word with critics and reviewers, who throw it around quite light-heartedly, especially when referring to the western tradition in literature. That tradition is not decadent, but strong in Catholic letters, AMERICA's Literary Editor claims, because it's Christian.

growing; it is the force and vigor of Catholic letters, and in them is carried on the common body of principles, the common approach to criticism held by Catholic authors and readers alike.

What are these common principles? They took their rise centuries before the Renaissance. Just as Cardinal Newman, in a famous passage, claims that thinking man in the west will always be an Aristotelian, so it may be said that all Catholic literary people, whether creators or enjoyers, take their stand with Aristotle.

It is prime in Aristotle's thought about the function of literature, that that aspect of man's intellectual and moral activity is a serious business. Poetry, he says, (and here I quote from the essay "Catholicism and English Literature" in *Essays in Reconstruction* (edited by Dom Ralph Russell, O. S. B., Sheed and Ward)

"imitates" nature, not indeed by slavishly copying it, but by divining the end toward which nature is working in some particular instance and by realizing or illustrating that operation in another medium. Art, then, deals with the very stuff of life, takes up some incident from it, and makes explicit the end and the principles inherent in that incident by excluding the uncertainty and incompleteness which envelop it in real life. We are shown rather what men "ought" to be than what they actually are.

This is the Aristotelian concept and it is still, in the main, the concept that dominates Catholic writing and Catholic reading. Its implicit and perhaps unconscious tenure accounts for a lot of uneasiness among Catholic readers of today's photographic and reportorial writing, particularly of fiction. A Catholic who puts down a *Cass Timberlane* or an *All the King's Men*, though he be impelled to admit that the creation is life-like, vivid, to be verified in actual life all around him, still feels a vague unrest that these books cannot, somehow, be literature. What this reader is unconsciously saying to himself is that these books have fallen short of the Aristotelian concept of what art is and ought to do. These books have photographed a slice of contemporary life, and their clicking of the shutter has been often marvelously timely and accurate; but they have merely caught men acting as they do, and not as they "ought." In these books and others like them, there is no clear perception of ultimate ends and purposes; a mere vignette of political or marital life is caught in the story and there is no illumination of *this* particular political system or incident from the larger and inherent teleology of political life;

there is no illumination of *this* particular set of marriages from the intrinsic ends and purposes of the institution of marriage.

In other words, Aristotle conceived art to be an essentially *moral* activity; it is, in this sense, always didactic. Perhaps an illustration may be taken from portraiture. It will be admitted, I suppose, that photography is not, strictly speaking, an art; it must be admitted if you are an Aristotelian. For the photograph, catching the subject in the split second of the shutter's release, immobilizes the human features just, and only, as they instantaneously *are*. The portrait painter, on the other hand, working over days and weeks, will complete a human face which at no time during the sittings looked exactly and completely as it does in the finished product, but which will, miraculously enough, by having caught all the varying shades of mood, temperament, personality that played over the features during the sittings, be a truer picture because of its composite growth. The painter will have reproduced the human face as it "ought" to be to reflect this particular personality; the photographer will have merely caught the human face as it actually, at a point of time, was.

Admittedly, this moral approach to the function of art is a narrow gate and a straight path. If interpreted in a doctrinaire and apologetic way, it leads direct into preachment through art, as we see all too clearly in the Marxist line of some contemporary fiction. It may lead to Catholic preachment as well, if one forgets that the morality of the Aristotelian concept is an implicit and inherent relationship of the fact with the ideal, and not a belaboring of the ideal from the jumping-off place of the facts.

And it is indubitable fact that that concept, which was once current coin in the western literary tradition, still persists. That it was once commonly held can be seen merely by skimming through some of the classical critics: Coleridge, Hazlitt, De Quincey were nurtured in that tradition; it continues through Eliot, through Maritain, and is still operative, as I have mentioned, not only in the Catholic classics of today, but is at the base of all intelligent Catholic reading.

It is lamentable, therefore, to find viewers of the current literary scene, such as Mr. MacLennan, announcing so flatly that the literary tradition of the western world is stiff and cold in the morgue. A Proust, a Joyce, may be but uttering the dying gasps of European culture, but a Waugh is not; the society he treats and pillories may, indeed, be "decadent" (as the reviewers are so fond of saying, without telling us just what that means), but the cardinal point is that Waugh's approach to that society, his posing to that milieu of the fundamental purposes and ideals of life, is *not* decadent. In other words, to go back to the ideals of Aristotle, Waugh (and I am using him merely as an example) shows us his sophisticated, somewhat weary and blasé gallery of characters, not merely as they are, but as they ought to be. There are no such "oughts" in Farrell, Sinclair Lewis, Hemingway and the like.

Some few non-Catholic critics realize that this great

western literary tradition, being, as it is, but part of the *philosophia perennis*, is a still-enduring thing. R. Ellis Roberts, for example, reviewing Cyril Connolly's *The Condemned Playground* in the July 13 *Saturday Review of Literature*, and remarking that Connolly must be presumed to know Eliot, Mauriac, Dubos, Bernanos, Baring, Belloc and many others writing in the Christian tradition, goes on to say:

Yet he makes no effort, in writing of the past or of the present, to estimate the part played by Christianity and the Catholic revival. Here he remains, indeed, an insular Victorian.

This lack of sympathy, Mr. Roberts continues, is all the more odd, since Connolly "sees so clearly the chief vice in modern art . . . it is the exaltation of self-expression over communication . . . nothing can effectively deal with 'elephantiasis of the ego'" save religion, which means that "purely humanist and psychological values must be superseded by spiritual and mystical values."

This, then, is a brief analysis of a common critical approach—common to the literary traditions of historical Christendom, and common across the international boundaries of today, wherever worthy Catholic craftsmen are working. A voice identical in twofold wise speaks through all Catholic literature: it is identical in its statement of theological and philosophical principles; it is no less identical in its reiteration of literary and critical principles.

If literature has within it a dynamism for fostering intercultural understandings, that dynamism would be harnessed more effectively if all critics could be brought to realize that Catholic letters aim inherently at fostering not merely understanding, but charity, and that Catholic letters can do the job as no other body of writing can. They can because they are still based on literary traditions that have survived the collapse of the Renaissance culture (*pace* Mr. MacLennan), as they survived the collapse of Roman culture, and as they will survive the collapse of future cultures, because, while Aristotelian, they have been incorporated (and thereby ennobled and strengthened) into the common framework of Christianity.

Sancta Francesca

Now Peter in his throbbing chair
Is carried on a surge of shoulders.
Now *Benedicite!* and the translatable smile.
The great painted testament whips forward.
Joyous and jaunty is a saint under sail
Coming to home port in sunset waters.
Damn! say gargoyles. Now hell is fresh raked
And void trembles and darkness shudders.
Sancta! In new minted silver shrills the word.
Now Bread leaps and Flesh quickens.
Clamor is flattened. Steel grinds steel
In antiphon. Armies and battlements
Flap in the wind like paper. *Sancta!*
Sancta Francesca, ora pro nobis!

RILEY HUGHES

"The Play—The Play's the Thing"

What sentence, Lord, of wisdom or of love?
What word to treasure more than gold?

This, Child, observe in quiet mind:
Want not, and thou wilt have;
Seek not, and thou shalt find;
And if thou would'st know love and life
Release thy grasp
Hold out thy open hand.

Of her who first and best received the Word
I further quest, in her own phrase:
And how shall this be done—
That "lost" and "found" be one?
Then through her smiling comes reply:
In patience wait upon the Lord.
If He be long in coming, wait thou still
And cheerfully.
For He would play a game with thee,
A game of hide-and-seek.
Recall thy childhood's romping
On summer evenings
When air was soft and heaven near?

Thy turn to hide thy eyes
Against surprise
And thou didst look before the time,
'Twas cheating so, and not fair play?

Now hast thou hidden quite enough;
It is thy turn to count until
Who hides from thee command to seek will give.
And if thou would'st in fairness play
Thou must not skip one hour, one day,
But count the minutes, one by one,
Steadfastly,
'Til He signal thee
That He is "ready" now for thee to come
And find Him where He stands
Waiting with outstretched hands
To bestow—no more commands,
But His approving smile
The while He says to thee:
"Thou faithful playmate, child, friend,
Well is the end—
For play is just begun!"

KATHERINE MARIE OWEN

Books

7,000 Pastors

THE REBIRTH OF THE GERMAN CHURCH

By Stewart W. Herman. Harper.
288p. \$2.50

We can thank the perseverance of a few determined church leaders and laymen, both among the occupied and the occupiers of Germany, for whatever progress has been made toward getting our military government to recognize the simple truth: if Germany is to regain its morals and climb out of the slough of despair and confusion, its religious organization must be helped once more to function in peace and impunity.

Mention of religious conditions in Germany raises a host of questions. No person, no book so far has undertaken to reply to all of them: it would be foolhardy to attempt to cover everything. But in quite short space a practiced religious journalist, Stewart W. Herman, paints a many-sided picture, to which Pastor Niemöller writes an introduction. As a Protestant, the

pastor until December 7, 1941, of the American Church in Berlin and an agent of the World Council of Churches, Mr. Herman is naturally preoccupied with Protestantism in Germany. However, Catholicism is not left out of the picture, and is treated throughout with scrupulous respect and fairness.

Mr. Herman's report is not a thesis, save for the general proposition that the question whether the Church in Germany shall survive is of "fundamental importance not only to Germany but also to all—whether Christian or not—who must live on the same planet with Germany in these postwar years." He is neither an apologist for the Germany nor an accuser.

In answer to his own question: "How many Christians in Germany remained . . . blind to the clear implications of Nazism?" he replies (p. 58):

The number of clergy and laity who, by 1938 at least, recognized the movement for what it was, was unquestionably large. The great tragedy of the German Church is that millions of nominal Christians, secretly gratified perhaps by the Austrian *Anschluss* and other political successes, decided to preserve their silence and their skins . . . The glory of the German [Protestant] Church is that a courageous minority, armed with little more than the sword of the

spirit, joined battle against hopeless odds and persevered, despite all accusations of treason in the midst of total war, as soldiers of God. Most, but not all, of this minority, belonged to the Confessing Church [*Bekennniskirche*].

There were seven thousand men, said the Lord to the prophet Elias, who had not bowed the knee unto Baal. "This number," observed Herman, "corresponds almost exactly to the number of pastors who actively resisted the Nazi Party and its totalitarian pretensions."

A surprising vista is opened up of the growing cooperation between the Catholic and the Protestant religious bodies in matters of national welfare. This spirit of cooperation, he takes pains to point out, is not the result as in Holland, for instance, of their joining forces against a foreign conqueror, but is "the continued expression of a Christian unity of purpose which was born long before the war."

Never, he reports hearing on every side, were the relations better in Germany between Catholics and Protestants. "I heard that from [Catholic] Archbishop Groeber in Freiburg and from [Protestant] Bishop Wurm in Stuttgart, from Cardinal Preysing in Berlin and from Bishop Korthauer in Wiesbaden, as well as from many pastors in all the provinces I visited." In

Hessia, the Provincial Evangelical Church, Protestant, and the Diocesan Office at Mainz, Catholic, made a joint declaration, stating, among other things, that in order to work for reconstruction:

The two Christian churches of Hessia have joined forces, feeling that God has called upon them in their earnest hour to work together in the spirit of Jesus Christ, firstly, for the real regeneration of the individual, secondly, for the formation of society on a truly social basis, thirdly, for the arousing of love to overcome need [poverty and destitution].

In the Russian zone, "the two churches, while not broaching the knotty problems of doctrine and dogma, are thoroughly at one in their insistence upon an outspokenly Christian, rather than humanistic or humanitarian atmosphere in schools, social work, and even in practical politics." The relief problem has brought about a wonderful cooperation between the Protestant "Inner Mission" and the Catholic Caritas, or charitable organization.

With the collapse of the German State a new spiritual perspective developed for German Protestants, along with their own peculiar difficulties of organization and finance. This, in turn, may bring them closer to the Catholic point of view as to the true nature of the Church itself.

The writer reviews in considerable

detail some of the tortured problems of conscience and of organization which he has discovered in his journeys to different Protestant bodies in every nook and corner of Germany. Agonizing questions of repentance and guilt he terms a "sore spot in postwar relations with Germany," and analyzes them from various angles. One of the saddest notes in the entire story is the bitter disillusionment felt by the stoutly anti-Nazi members of the Confessing Church at finding their own liberty assailed, their own consciences troubled, by the conduct of the Allied conquerors; an experience, of course, parallel to that of the Catholics; and he bluntly warns against Allied action which should take a cue from Hitler. No small item in the minds of some of the German Christians is the anxious thought that if they are too cordial in their welcome to the conqueror, they may be accused, if the tide ever changes, of having been "collaborators" with the Allies.

It will be a double tragedy if the Potsdam policy should in its way prove, as the author suggests, "no less detrimental to the Christian cause than Hitler's Nuremberg decrees." With a background of mounting death-rates, starvation and increasing bitterness of German youth (p. 243), there is room for much serious political meditation, as well as on religion, in the pages of Mr. Herman's able report.

JOHN LAFARGE

again is a masterpiece of logic and emotion. He has a murder story or two, a ghost story at once humorous and pathetic, and a skilful "hex" story in the yarn about the ship with a will of its own and the island it kept avoiding. Stories of amnesia or reconstruction of either childhood past or the present in bewildered minds are the most frequent of all.

Mr. Steele's work looks back to the O. Henry tradition most of all in its strong plotting. Roughly, plotting is achieved here by contrast of person, or environment, or purpose. A young Negro girl who knew the adulation of Paris theatre audiences comes back sick and heartbroken to her Georgia cabin home. A French-educated Arab takes up life again among his people. A farm girl is wooed more fittingly by an escaped madman than by her cloddish fiancé. The things the author is trying to say by these contrasts are often worthy only of a "slick" magazine story or advertisement. The stories are often an elaborate structure for supporting a thin romanticism and, curiously, for expounding feminine values. And despite a high level of accomplishment which will give delight to many an adult reader, it must, I think, be said that there is no story here which is finally, uniquely memorable.

The O. Henry Memorial volume has always occupied a position somewhat between the outright plot tradition and the amorphous work of "organic substance" demanded by the O'Brien-Foley anthology. Rarely does the latter ever select from other than the quality and experimental group of magazines. In the O. Henry volume, however, superior fiction from middle- and low-brow sources is not infrequent. This year only three slick magazines—*Harper's Bazaar*, *Mademoiselle* and *Town and Country*—are represented. It has been an *Atlantic Monthly* year.

It has been a year, too, free from the excesses of realism and/or materialism too often reflected in these annuals. Spiritual values and moral crusading, especially in the area of racial relations, are conspicuously present. Present as well is the reflection of the current popular interest, in novels and films, of abnormal psychology. The first and second prize stories plumb erratic states of mind, and in terms of human values rather than of clinical theory. "Miriam," perhaps the most original inclusion, is a strange and captivating story of a "devil child."

Good Reading in Snatches

THE BEST STORIES OF WILBUR DANIEL STEELE

Doubleday. 469p. \$3

O. HENRY MEMORIAL AWARD PRIZE STORIES OF 1946

Edited by Herschel Brickell. Doubleday. 318p. \$2.50

In 1919, when the annual volume of short stories designed to honor O. Henry's memory was established, Wilbur Daniel Steele was second prize winner. He has since won other prizes in that series, and has appeared several times in the Edward J. O'Brien (now Martha Foley) annual. Indeed, his work supplies a palpable link between what Mr. Brickell in an earlier Memorial volume called stories "cunningly devised" merely and those "believed into existence." His craftsmanship over thirty years has been vigorous yet sen-

sitive; if more cunning than belief can be said to have gone into his work, there is nonetheless a high order of artistry that touches art.

Mr. Steele can tell a story, and he always sees to it (sometimes, I fear, with elaborate obviousness) that he has a story to tell. There is always an opposition of forces or persons in his work, not merely, as the mood is now, a realignment. In "Footfalls," observation on the keenness of the blind to sounds becomes the story of staunch old Boaz Negro, his weak son, and their live-wire boarder who works in the bank. When, after a wild night of sounds, only Boaz and a corpse are left in the house, the old man's unrelenting purpose of bringing about justice and his faith are rewarded in a surprise and symbolic ending. In one of the best and most reprinted of Mr. Steele's stories, "The Man Who Saw through Heaven," a minister's progress through loss of faith through science back to faith

"The Heroine," the story of a mad governess, is a natural candidate for direction by Hitchcock.

Practically all of the stories in the 1946 volume are of the "believed into existence" type of concealed structure. Like Topsy, they give the appearance of having "just growed." A simple chronology of unfolding events in both the war stories (with many an echo of Stephen Crane) and the stories of racial prejudice compels the acceptance no amount of plotting could achieve. An evening's sitter in Central Park West who is haunted by the memory of a child in a concentration camp, a young veteran his first morning home, a soldier who meets at first-hand starvation in the East, another who ties himself to a tree in a Pacific island and waits for death, a Negro mother who murmurs "I forgot where I was" when ordered out of a restaurant—these are the inhabitants of our troubled present. And for the adult reader who finds enjoyment in serious response to vividly imagined human situations, Mr. Brickell's anthology is a book which rewards the reading.

RILEY HUGHES

"Unwilling Disbelief"

HARDY THE NOVELIST. AN ESSAY IN CRITICISM.

By Lord David Cecil. Bobbs-Merrill. 235p. \$2.50

After their death—sometimes prior to it—great writers commonly experience a cycle of neglect, attack and rehabilitation, before their final reputations level off and, their ultimate statures acknowledged, they take their proper places in the pantheon of literary hierarchies. Thomas Hardy has not been subjected to this arc of declension and except, perhaps, for his epic drama, *The Dynasts*, which, despite the efforts of Henry Nevinson in its behalf, has not even yet received its just due, he has been unusually fortunate in his critics, from Lionel Johnson's book onward. I would go so far as to say that Lord David Cecil's estimate turns out the best to date. It is superlative criticism after the old luminous tradition of Arnold and Bagehot; neither empty theorizing nor petty personal gossip, but sound balanced judgment expressed in measured English prose.

He calls Hardy to account for elevating his peculiar brand of philosophic pessimism into an airtight system, re-

marking that his "characters seem puppets all right; but puppets not in the hands of Fate but of the author"; and, again, that in "matters of art, those who load the dice seldom win the game." But he does not subscribe to Chesterton's blanket indictment in the latter's *Victorian Age in Literature*, a too-sweeping dismissal for which, it should be remembered but rarely is, G.K.C. later made amends in the *Autobiography*. Lord Cecil ranks Hardy and Scott as the two most Shakespearean imaginations in English; he might have adverted to two other qualities they shared, the gift of endowing their characters with Homeric dimensions, and a certain definite temper which can be described no otherwise than as Northern, for *saga* is too specific; a Viking wind from the North common enough in Scandinavian literature but one which, for the rest, blows over English letters only from the pages of *Moby Dick* and *Wuthering Heights*.

He pays tribute, also, to Hardy's capacity for evoking romantic charm in his women—"he is one of the few novelists who can make us appreciate why the heroes are in love with the heroines." Meredith could, too; and, in another way, the succeeding generation of Shaw, Baring and G.K.C. was conscious of the essential feminine magic. But this power of evocation which began with Hardy seems to have died with them; at least we see it no more. Especially does poignancy invest it in Hardy's case, since it is part and parcel of Hardy's concept of woman's place in the tragedy of Love, a force he conceives of as the "Lord of terrible aspect"—a blind, irresistible power, seizing on human beings whether they will or not . . . a beautiful and baleful God."

Now that we are far enough away from Hardy to regard him as neither friend nor foe, perhaps it is possible to accept Lord Cecil's view that Hardy was, by temperament, a medieval Christian driven by his age into unwilling disbelief, feeling "a wistful yearning for the comfort and beauty of the old belief." One would like to think so, at any rate. The author of *The Stricken Deer* and *Early Victorian Novelists* here adds to his critical laurels. It is to be hoped his veneration for Hardy's esthetic congener, the Wizard of the North, will one day lead him to undertake a similar study for that very great and most neglected of novelistic geniuses, Walter Scott.

CHARLES A. BRADY

CAPTAIN BOYCOTT

By Philip Rooney. Appleton-Century. 237p. \$2.75

Ireland gave a new word to the English language when the peasants in a Mayo village first used the weapon of ostracism against the Earl of Erne's estate agent, Captain Charles Boycott. "No man," says Mr. Rooney, "would save the Captain's crops, no one would drive his car, the smith would not shoe his horses, the laundress would not wash for him, the grocer would not supply him with goods, the very postman would not deliver his letters."

This, however, is only the background for the romance of Hugh Davin and Anne Killian; *Captain Boycott* has the sub-title, "A Romantic Novel." The story is lightly written, but with a good understanding of the people and the times. Charles Boycott is not presented as a heartless rack-renter; he is a man of decent enough instincts, but in a sense as much a victim of the social system as the poverty-stricken peasants whom he dispossesses and evicts. Caught between the upper and nether millstones of the necessity for satisfying the Earl of Erne and the necessity for making a living, he never questions the justice of the system he administers. And how should he, when press and pulpit were extolling *laissez faire*? He could pity the helpless peasantry; but he would sternly repress their attempts to break loose from the system. That was sedition and rebellion and not to be tolerated.

Mr. Rooney has a good ear for the accent of the Mayo peasants, and a keen comprehension of their desperation, humor, courage, divided counsels, their sudden outbursts of violence against an unjust and inhuman social system. He has also, being a son of the Irish soil, a good eye for the fine points of a horse. CHARLES KEENAN

THE CHALLENGE OF WORLD COMMUNISM

By Hamilton Fish. Bruce. 337p. \$2.50

The fundamental thesis of this volume—written by one who, as former chairman of a special House committee to investigate communism, speaks with authority—is that communism constitutes a real menace to the United States. In support of this view, Mr. Fish discusses the spread of Soviet in-

fluence across Europe in the wake of the war, the possibilities of its extension to the Far East, and—what is very illuminating in view of recent developments—the current efforts to bring Latin America into its orbit. Great emphasis is placed on the terroristic methods employed in the Soviet advance into the Baltic and the Balkan states, on the Red suppression of freedom, and on the anti-religious theory and practice of the Marxist movement; all these are the complete antithesis of the values and attitudes so highly regarded in America.

The author then turns to the aims and tactics of the communist movement in the United States: its declared objective of establishing an American Soviet; the tortuous adherence of its followers to policies dictated in Moscow; the infiltration into labor, government, education and the armed forces, with the consequent danger of sabotage and armed revolt in periods of social unrest. To meet the Red challenge, Mr. Fish would establish a non-partisan citizens' committee which would keep the searchlight of publicity on the communist program, and would promote the economic reforms that would guarantee social peace.

It is unfortunate that the author has not presented his views with greater lucidity: the book is poorly organized, often gets away from the facts in flights of florid oratory, and shifts without warning from one topic to another.

Mr. Fish does not conclusively prove the immediacy of the communist threat to the United States. But of its reality he does give clear evidence in citing Stalin's two important speeches of last February, and various Party documents. While the specific solution offered is of dubious practicality, the warning to vigilance should certainly be heeded; for wise Americans cannot afford to take a shorter view than the infinitely patient Communist.

JOSEPH C. McKENNA

COMPANIONS OF THE LEFT HAND

By George Tabori. Houghton Mifflin. 338p. \$2.75

This novel recounts the belated awakening to social consciousness of an elderly and famous Hungarian playwright named Stefan Farkas. During the war he visits the small Italian seaside resort of San Fernando for a rest, never dreaming of becoming vitally involved while there in a minor revolution. Sophisticated, cynical, a complete

hedonist, Farkas meets and converses with Giacobbe di Bocca, a local radical, who is secretly planning to overthrow the fascist government of San Fernando. Di Bocca is an idealist and hence less selfish than Farkas, but both are materialists and agnostics. Throughout a good deal of violence and bloodshed, Farkas remains the coolly detached observer, watching the tragic events as though they were so many scenes in a stage production. But varied forces are working in him—di Bocca's arguments, his love for an invalid brother, Daniel (the only admirable sentiment Farkas ever feels), a sense of the futility of his life—and

so, when at the very end of the book he unwillingly plays his part in the revolution, neither he nor the reader is entirely surprised. It is the ironic but inevitable ending.

The plot is well worked out. The characterizations are uniformly excellent, but let this not by any means be considered a recommendation of the book. *Companions of the Left Hand* is that most insidious of dangers, a very well-written bad book. The writer, George Tabori, is openly contemptuous of all religion, which he sees, in the time-honored Marxist phrase, as "the opium of the people." He makes no attempt to veil or disguise his sneers

LAST & FIRST

"In spite of the work-a-day world about us, the world of splendor stands ready to be revealed at any moment. . . . If we could see into heaven, we should see thousands and thousands of persons who to us were very work-a-day—nondescripts, perhaps—now transformed and shining in glory." Those are Father Leen's words, and they come from a sermon he preached in the Convent at Killeshandra, just a week before he died. It is published, with fourteen more of his sermons and addresses, in *THE VOICE OF A PRIEST* (\$3.00) which he left almost ready for the printer. In a world that needs his cheerful steadiness so badly, it is consoling to have such a good last word from Father Leen.

We have a good first word, too, from a young man—Avery Dulles—now in the Jesuit Novitiate. His was no long road home, but as he says "short and steep." He came to the Church from complete agnosticism while he was at Harvard, and his book is well-named *A TESTIMONIAL TO GRACE* (\$1.50). It is instructive, almost amusing, to see how patiently and firmly the Holy Ghost led him, and the good will and bewilderment with which he allowed himself to be led has something oddly touching about it. If anything can help us to know what to say to young and intelligent agnostics, we think it is this book.

IBSEN TO UNDSET

Talking of something quite else, we have just published a book on the Scandinavian writers of the last century—Ibsen and Co.—by Dr. W. Gore Allen (*RENAISSANCE IN THE NORTH*, \$2.50). He asks how on earth it happened that this sudden burst of literature should have all come from town-bred agnostics, when there is nothing quite so unrepresentative of Scandinavia as a town-bred agnostic. He contrasts them with Sigrid Undset, with the old sagas, with the literature of other countries and has two chapters on the music of Grieg and Sibelius. We are having a quiet bet with ourselves that if any non-Catholic reviewers happen to like this book they will call it "provocative." It is too.

WEDDINGS

In case you know as many people who are planning to get married as we do, you may like to be reminded of *LIFE TOGETHER* (\$2.50) by Wingfield Hope, a book full of gentle wisdom, perfect as a small wedding present, or as the marsh-mallow topping on a larger one.

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at the Church, priests, all believers in God. The world revolution for which di Bocca—who obviously voices the writer's own ideas—is working will free the down-trodden masses from exploitation not only by the "capitalists" but also by the "creeds."

Tabori is shrewd enough not to make Father Giuseppe and the Abbot in his book into impossible ogres. The account of the strike of the Abbey washerwomen and the ensuing events, though melodramatic, is restrained just enough to pass as believable if unlikely. The result is the enlisting of the sympathy of the reader against the Church itself, more surely than if the priests were portrayed as individual villains.

In the pages of this book one comes upon all the old specious arguments against religion, presented in new and plausible phrases, always linking it with reaction in politics, superstition, an outmoded way of living. To the multitudes unskilled in dialectics, with neither the natural wit nor the training to discern the flaws in logic, the mis-statements, the begging of questions, such a book can be troubling and confusing. It will be widely read because it is timely and because it is popular now to sympathize with those who are vaguely called the "People." "What exchange shall a man give for his soul?" . . . Surely they sell their immortal souls cheap who barter them for a mess of Marxist slogans. The Communists have so very little to give to those from whom they take God.

MARY BURKE HOWE

CHRISTIANITY: AN OUTLINE OF DOGMATIC THEOLOGY FOR LAYMEN

By Joseph H. Fichter, S.J. Herder. 267p. \$2.50

This work is not a "theology for the layman" in the more recent technical sense of that phrase. "The purpose of the book is to state briefly and clearly the principal truths about the relationship existing between God and man" (p. v). The author has in mind adults (especially non-Catholics) who feel themselves beyond the "catechism stage." The order is that of the theological manuals.

In view of the purpose and intended readers, it is hard to see why certain topics were discussed, v.g., the much disputed question of the nature of efficacious grace. It is equally hard to understand why there is never any ex-

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planation nor even definition of the
Catholic concept of the supernatural.
This idea is fundamental in Catholic
theology and almost universally mis-
understood by non-Catholics. It may
also be noted that the title of Denzin-
ger's collection is never given, though
constant reference is made to it.

Priests who wish a ready-made expo-
sition of Catholic dogmas either for
sermons or convert instruction may find
much that is useful in this book. Per-
haps many readers, especially non-
Catholics, will find some things hard to
grasp.

We must call attention to one state-
ment which is at least confusing. In ex-
plaining the nature of efficacious grace,
the author has presented a fair picture
of Molinism. But then we read: "The
fact is that we of our free will change
sufficient grace into efficacious grace"
(p. 174). If understood of the *futurible*
order, the statement will stand; but
the author has given absolutely no indi-
cation that he so intends it. If under-
stood of the *actual* order, then we have
nothing but *gratia versatilis*, which is
a gross misrepresentation of Molina's
thought, and a charge often unjustly
made by opponents of Molinism. It is
Catholic dogma that efficacious grace
has an *antecedently* infallible connec-
tion with its effect.

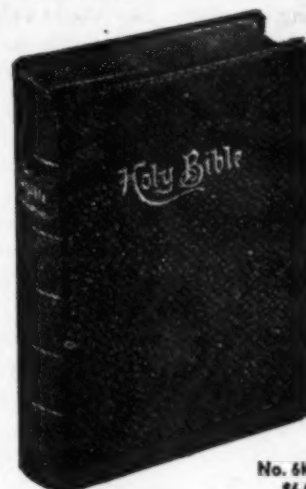
GEORGE S. GLANZMAN, S.J.

The Word

CONFIRMATORY OF THE PROV-
erb which makes repetition the mother
of wisdom was Our Lord's insistence
on the notion and need of humility.
He praised it in the unassuming child
(Mark 10:15) and in the abjectly peni-
tent Publican (Luke 18:13); He gave
His own Heart as supreme model
(Matt. 9:29) and His own actions as
most convincing argument, in the wash-
ing of the feet (John 13:4-17) and in
the Passion. The gospel for the six-
teenth Sunday after Pentecost is another
enunciation of the same truth, with its
story of the demoted wedding guest,
humbled because he had exalted him-
self.

The gospel shows Christ reclining at
table with the malicious Pharisees,
whose hostile intent is implied in the
unfriendly phrase "they were watching
Him." It was the Sabbath, a day which
they had overlaid with stifling obliga-
tions; there was a dropsical man pre-
sent; they waited to see if Christ would

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SAMUEL FRENCH

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cure him, thereby, in their narrow view, violating the Sabbath.

Christ did cure him and answered the unspoken criticism of His foes by pointing out that if they would help an injured animal on the Sabbath they could not, without hideous contradiction, withhold charity from a man. One might remark parenthetically that there are still people who might profitably meditate on that principle. They exhaust their "charity" on animals, have none left for men and remind one of the remark Chesterton made about Galsworthy: "He was sorry for poor men and he was sorry for animals; rather too much in the same way."

After the cure, Christ gave the parable of the wedding feast, ending with the warning: "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Zacheus, that man of brief body and tall soul, chief Publican in the rich Jericho area, is a case in point. Having that noblest of human ambitions, the desire to see Jesus, he did not use the "influence" of his "contacts" nor did he invite Jesus to dinner with the hypocritical hospitality of the Pharisees. He extricated himself from the crowd, hurried to an overhanging sycamore and hoisted himself into its branches, ignoring the amazement and derision of the bystanders. In his humility he climbed a tree into heaven, for Christ, who never overlooks human effort, rewarded him by filling his house and his heart with the divine presence (Luke 19:1-11).

more and hoisted himself into its branches, ignoring the amazement and derision of the bystanders. In his humility he climbed a tree into heaven, for Christ, who never overlooks human effort, rewarded him by filling his house and his heart with the divine presence (Luke 19:1-11).

Towards the end of the last century, certain men tried to revise Christ's teaching, to synchronize it with the wave-length of modern civilization. The supernatural virtues, they said, were of two kinds, passive and active. The passive virtues, such as humility, obedience and patience, suited to ages past, were now outmoded; our times required the active virtues emphasizing aggressiveness, initiative, external activity.

Leo XIII, sternly rebuking them, repudiated their theory and insisted that Christ's "teaching and example, entire and undivided, are adapted equally to all times," that it was for us to conform to His standards, avoiding the monstrous heresy of tailoring divine truth to fit human preconceptions.

It is well to recall this in a day when humility is regarded as helplessness, weakness or cowardice; when patience is a word which will soon signify only a game of cards and a Gilbert-and-

Sullivan operetta; when obedience is looked on as the penalty of the vanquished instead of the splendid spiritual poise of the self-conquered.

Those words of the host at the wedding feast, "Friend, go up higher," might, in an accommodated sense, be taken as Our Lord's constant exhortation to our individual souls. "Go up higher" in the things of the spirit; do not let the mildew of mediocrity dull the luster of your soul; keep striving, for, where the soul is concerned, to rest is to retreat and we must persevere unto the end (Matt 24:13).

WILLIAM A. DONAGHY, S.J.

Theatre

THE PEANUT GALLERY. A pastime much in favor among drama critics, in intervals between first nights, is pointing out what's wrong with the theatre. On several occasions I have contributed my two-cents' worth toward removing the mote from the eye of the theatre without giving a thought to the beam in the eye of criticism. As a liberal man, with words and other people's

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money, I herewith offer a further contribution to the perennial discussion, and call attention to a delinquency of the contemporary theatre that is seldom mentioned—the disappearance of the peanut gallery.

The younger generation of theatre-goers do not remember the peanut gallery, although vestiges of the institution still remain in some of the older playhouses. Physically, the peanut gallery was what is now called the second balcony in ancient auditoriums like the Empire. It was the locale of the cheaper seats, which were reached after climbing long flights of stairs, often from a side door around the corner from the main entrance. It was grimy and smelled of dust. Its appellation was derived from the fact many of the customers had saved the price of admission by skimping on a meal and brought along a bag of popcorn or goobers to munch while waiting for the curtain to go up.

But the peanut gallery was more than a location. It was an atmosphere, an attitude toward the stage, and a glass of social relationships. The people who stood in line waiting for the door to open, and climbed the endless stairs to the roof, did not go to the theatre because it was fashionable or because they did not have anywhere else to go. They loved the theatre. They simply could not resist the lure of the footlights, and they came out of the back streets and poolrooms and the shabby sections of the town seeking a pleasure no other amusement could give them. They were stage-struck as truly as a young girl who runs away from finishing school to join a road company.

The effort required to see a show and the discomforts they endured in the gallery were proof of their genuine interest in the theatre. The small fee they were charged at the door, fifteen cents or a quarter, was not surplus money, but represented the price of a pound of round steak, an undershirt or some other useful commodity. Their entertainment was bought with sweat-money and they expected the show to be good. They knew whether they liked the story or the acting without waiting to read what the critics said in the morning papers. Often enough, they could not afford a paper the morning after.

The actors also knew, and the author if he were on the premises, for the gallery folks rendered judgment on the spot in no ambiguous terms. They preferred plays in which wrong was clear-

ly distinguished from right and acting strong enough to underscore the contrast. A story in which vice was prettified and virtue wavering confused and displeased them and their displeasure quickly became vociferous. It might even take the form of a barrage of peanuts, in or out of their shells, aimed at the stage.

Actors who played villainous or hypocritical roles were hissed when they came out for curtain calls. This practice was not the result of the upstairs audience being so naive that the actor was identified with his character. It was an expression of scorn for the evil the character represented. The

meaning was different when a performer was frequently hissed during his performance. And the actor knew it, too.

A contemporary audience will endure a bad performance or a bad play in polite silence. Perhaps the new way is best; still, I sometimes wonder if too much politeness is not producing the same result in the theatre that four umpires have produced in baseball—more order but less democracy. When the peanut gallery was a power in the theatre there were few complaints that a handful of critics could in lordly fashion decide the fate of a production.

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Films

SISTER KENNY. The screen story of the Australian nurse who has dedicated her life to the fight against infantile paralysis is an intelligent biography, seriously conceived and executed even to the extent of risking the loss of light-minded patronage. It is sombre at times, but its reasoned idealism prevents it from being merely dreary or depressing. The story carries Sister Kenny from her early struggle against polio in the bush, through war service, and into the medical controversy which still rages over her method. The film treatment is obviously favorable, but Sister Kenny is no charlatan at any rate, and the larger implications of her theory can be left to qualified argument without detracting from an inspiring and restrained drama. Her sacrifice of personal romance and the emphasis on her concern for young victims of the disease add poignancy to the portrait of a heroine very far from the Hollywood pattern. Dudley Nicols' direction is mature and sensitive, and Rosalind Russell takes on new stature in the title role. Alexander Knox, Dean Jagger and Philip Merivale round out a fine cast. The production makes few concessions to the escapist mood but for general audiences it is recommended as an excellent presentation of a real life problem (RKO)

I'VE ALWAYS LOVED YOU. The same weary distinction which is usually drawn between an opera's score and its book may be applied to this ambitiously technicolored film with music. Perhaps it would be fairer to call it a concert with incidental story elements, and put the best possible face on the matter. The production is excellent when it presents piano themes by Chopin, Bach, Rachmaninoff and other masters, interpreted off-screen by Arthur Rubinstein, but the plot is thin and Frank Borzage's handling is slightly old-fashioned in its emphasis on sinister romance. A pianist incurs the wrath of her egocentric maestro by playing him into the background. Her subsequent marriage to a good solid fellow is clouded by uncertainty until she celebrates another triumph over the villainous virtuoso. The Svengali atmosphere and bookish dialog make only slight demands upon Philip Dorn, Catherine McLeod, Maria Ouspenskaya and Felix Bressart. In this adult

screenplay, the music is the thing, and a very good thing it is. (Republic)

HOME SWEET HOMICIDE. The precocious approach to crime is exploited in this semi-juvenile film, with a widowed writer's children bent on confusing a case for the police until mother can get the credit for solving it. But a clever cop counter-attacks with romance, and the youngsters help the law to make its course so long as the laurels remain in the family. The idea is fairly fresh and Lloyd Bacon's direction brings out its amusing possibilities with only here and there an admission of absurdity. Randolph Scott, Lynn Bari and James Gleason are among the baffled elders, with Peggy Ann Garner, Dean Stockwell and Connie Marshall creating the confusion. Whimsical audiences will find it entertaining enough but it is really a romp for the younger set. (Twentieth-Century-Fox)


DOWN MISSOURI WAY. Hollywood turns cannibal in this farce and pokes fun at one of its own grotesques, the flamboyant director. The plot involves a conflict over a photogenic mule between a female agricultural-school professor and a movie company on location in the Ozarks. The issue is settled in the usual romantic way. Josef Berne's treatment encourages caricature, and John Carradine dominates the screen as a ham director. This is fair family fun. (PRC)

THOMAS J. FITZMORRIS

Parade

If Aesop were living today, he would quite likely be composing Fables in a modern setting, in somewhat the following manner. . . .

The Prudent Cat: Mike, a St. Louis cat who dwells in a downtown business building, has won the admiration of traffic policemen. Unlike many cats and human beings, Mike never crosses the street until he sees the green light. Exclaimed one traffic officer: "It's a strange sight to see a jaywalker crossing on the red and a cat waiting on the curb for the green." . . . (Longevity and attitudes toward traffic lights are closely related.) **The Humble Hog:** A few years ago, a young hog named High Linden Dude attracted no notice whatever in his birthplace, a Missouri



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village. Well-bred though he unquestionably was, he seemed to the 600 villagers to be just another pig. Last week, the village was swelling with local pride: for the name of a former resident had been added to the list of Missourians who have attained prominence. High Linden Dude had been definitely identified as the papa of the 200 pigs used in the atomic test at Bikini. . . . (Not infrequently, the least promising individual is the one who attains fame.)

The Fatuous Mockingbird: In New Orleans, a mockingbird sought to protect its mate in a nest by dive bombing everyone who came near the tree containing the nest. A young man was the first victim. The bird got him behind the ear. After that, the number of victims increased rapidly, as the bird swooped down and attacked not only pedestrians but also passing autoists. At length, the people living near the tree held an indignation meeting and laid plans to destroy the bird. . . . (An attitude of universal suspicion of the actions and motives of others makes one unpopular.)

The Mouse and the Wacs: As a throng of former Wacs walked down a corridor toward the main meeting room of a large New York hotel, two mice were watching them. One mouse whispered: "What superior creatures they are. How different from us! We are afraid of the slightest noise, the slightest shadow. They seem afraid of nothing. I think I'll attend their meeting. Will you come along?" . . . "No," replied the other mouse, "I'm hungry. I'll scout around for some cheese." Left alone, the first mouse crept into the room just as the newly elected president began speaking. "Friends," she said to her ex-Wac colleagues, "we all know the hardships of war which women shared with the men. Tonight we are gathered to—" At this point, she stopped speaking. She had seen the mouse. The program committee chairman shrieked: "It's—it's a mouse!" and jumped on a chair. To the left and to the right ex-Wacs jumped on chairs and screamed. Terrified by the tumult, the mouse tore madly around the room until he came near the door. Then he dashed out into the corridor and away from the meeting, never dreaming that it was he who had caused all the commotion. . . . (Many individuals do not know, until circumstances bring it out, the latent power they possess.)

JOHN A. TOOMEY

He discussed the evils of secularism in the great letter for October study.

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Correspondence

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EDITOR: Congratulations and good luck to Duckett's! What New York City has been unable to do bomb-stricken London has. ("London Letter," AMERICA, Sept. 7, 1946).

While we do not have to go to Barclay Street today, as we did twenty years ago, tripping over a statue of St. Patrick or the Little Flower, or a priedieu, or a Catholic chasuble, in order to locate the books, we are still lacking a great Catholic book store which would sell books alone. We have one or two such, but they are not on prominent streets. Of three that are on busy or fashionable thoroughfares, two sell more religious articles and the third has not yet made the impression it should. We have a few fine smaller shops, but no such display or location for Catholic books as the rich Catholic city of New York should be able to afford. If cheap costume jewelry and fly-by-night linen shops and dollar ties can pay Fifth Avenue rentals, it does seem a shame that Catholic New York cannot support or subsidize one large Fifth Avenue shop devoted to Catholic literature, and which would also be, as Duckett's, a rendezvous for those interested in books.

New York, N. Y.

MARY E. McLAUGHLIN

P. S. Like the new format. Kerwin's article on civic duty a honey!

Politicians' Ends and Means

EDITOR: Dr. Jerome G. Kerwin's article, "Catholics and Politics," (AMERICA, Sept. 14) provokes a fundamental moral problem for those Catholics who wish to follow the Holy Father's repeated injunctions upon laymen and laywomen to take an intelligent and active interest in the political activity of their nation. For if a Catholic sincerely intends to take an active part in government by running for a responsible public office in which he can help to put into practice the social, economic and political principles advocated in the papal encyclicals, then he "must" be enrolled in a major party and be familiar with the tactics of "getting out the vote," which

means collecting "voluntary contributions" from the little people with political jobs, hauling slackers to the polls in automobiles, appealing to the distorted and selfish prejudices of the electorate, "paying off the precinct workers," and in general "playing ball" with the inner circle who control the party.

It would be admirable and desirable for capable and virtuous legislators, administrators, and judges to be elected freely and spontaneously by the people, but, knowing the situation intimately, this is not so. Thus it seems that the Catholic politician, however lofty his motives, is literally forced to make use of wicked or at least dubious means in order to attain a morally good end.

The only alternative for an honest, sincere Catholic, aware of the words of Pius XI: "Every man in his public as well as in his private life whether he strives for his own or for the common good, is bound to conform his conduct to God's eternal laws" (*Cum Multa*, ASS, XV, 243), would seem to be to take no part in striving to attain to public office. The limit of his political activity would seem to consist in criticizing and decrying existing political conditions from the loftiness of a chair in political science—unless Catholic moralists who are aware not only of general principles of moral conduct but also of concrete circumstances in the political world are able to apply their knowledge and afford practical guidance to those who really want to have the basic, traditional, necessary Christian principles of order and progress written into the law of the land.

Harrisburg, Penn.

FRANCIS P. McQUADE

Catholics in Journalism

EDITOR: Catholic principles are needed in the secular journalistic field.

That's the point I wanted to make in my letter of August 17. Mother Agatha, in the August 31 issue of AMERICA, makes the important point that Catholic newspapers do not offer fair remuneration, and therefore do not attract the most competent Catholic

writers. We should have better Catholic newspapers and we can get them only by gaining the services of better Catholic journalists.

That is one aspect of the problem, but I have been thinking more of the need of Catholic men and women on our secular papers, magazines, in the publishing houses, on the radio, in the motion pictures—Catholics who know the social, economic and political principles of their Church, and who will apply them for the greater good of the whole people.

That goes for the educational field, too.

As I said, we criticize, but do not act. The way toward action is plain.

Los Angeles, Calif.

HARRY W. FLANNERY

EDITOR: Mother Agatha, O.S.U. asks in her letter, AMERICA, August 31, "Where, may I ask, should the 'action' begin?" Let our Catholic colleges train and stimulate their students in journalism, philosophy and the papal encyclicals on modern problems. Then, let their graduates secure positions with the secular press and influence these publications towards a Christian outlook on news. Right in the editorial department of our daily papers and magazines is an extraordinary opportunity for our lay Catholics to Christianize their surroundings. This is the method by which we will clean up the press and direct its influence for Christian living.

Middleton, Ohio

(REV.) SYLVESTER HUSER

Bags into Rosaries

EDITOR: I would appreciate space in your communication page to ask the readers of AMERICA to send us any unwanted wooden beaded bags to salvage the beads for making rosaries for the Missions.

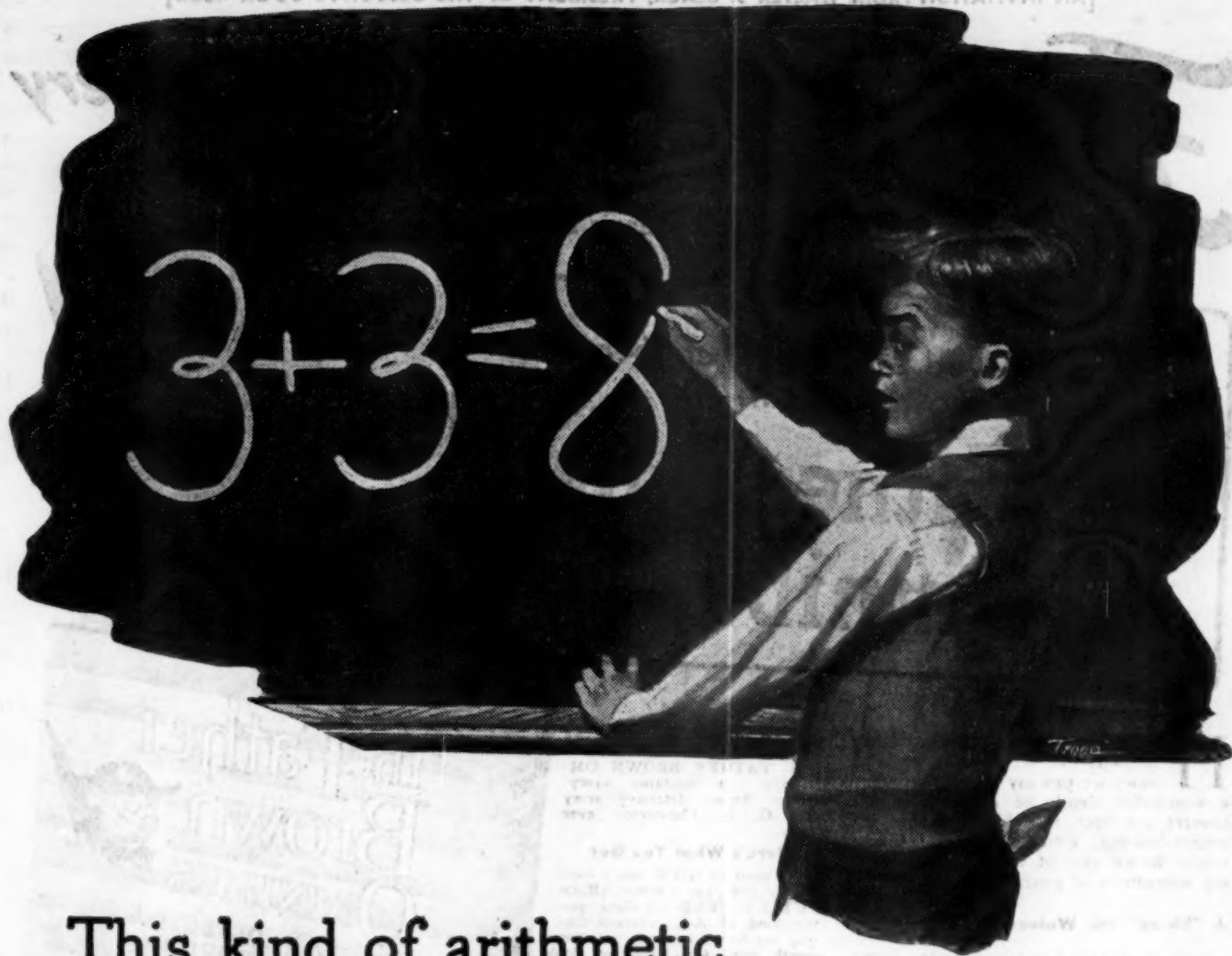
Over a period of time our group has sent over 2,000 pair of such rosaries to missionaries to be distributed among their people. Our rosaries made from beaded bags have been sent to Iraq, India, Alaska, British Honduras, Jamaica, and the Indian Missions within our boundaries.

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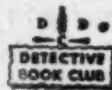
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VOL. LXXV
APR. 6-SEPT. 28, 1946

A CATHOLIC REVIEW OF THE WEEK



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